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# *Salutati's Letters to the Archbishop of Canterbury*

## *A Note on Humanism in the XIVth Century*

THE study of the three letters that the Italian humanist and statesman, Coluccio Salutati, addressed to Thomas Arundel, Archbishop of Canterbury, constitutes a modest contribution to a better knowledge of the contacts between Italy and England at the end of the XIVth century and at the very beginning of the XVth. They prove that the Church, trade, and culture continued to be very active factors in the relations between the two countries as they had been in previous centuries. The three letters cover a period of time of four years from 1399 to 1403, and they give us a glimpse of the conditions of England and Italy in those years, while casting a revealing light on Coluccio's temperament and on the nature and forms of his Humanism.

Thomas Arundel, Archbishop of Canterbury, was caught in one of the many violent political storms that lashed England during the reign of Richard II and in which the Archbishop was a very active participant. Richard II was attempting to increase his royal authority by the process of centralization that independent lords naturally resisted. Three families were especially active: Gloucester, Warwick, and Arundel. In 1397 Richard II, with the help of the French, struck at his enemies. Thomas's brother ended his life on the gallows and the Archbishop by an act of Parliament was deprived of the Archbishopric of Canterbury. Thomas Arundel, after a sojourn in France, sought refuge in Italy and went to Rome to ask Pope Boniface IX not to recognize the edict that deprived him of his seat. The Pope, to avoid a break with either side, compromised by giving Thomas Arundel the Archbishopric of St. Andrews in Scotland. Before returning to England, the Archbishop visited Florence and met the Chancellor of the Republic, Coluccio Salutati.

Coluccio was already advanced in years when he met the Archbishop in Florence, around the year 1398. The first letter that the

Chancellor addressed to Thomas Arundel bears the date of August 30, 1399.<sup>1</sup> It was carried to England by a member of the Archbishop's household who had been an eye-witness of the event that Coluccio described. The letter deals with the religious revival of the Bianchi or Whites that took place during the months of August and September in 1399. The detailed account of what happened on that occasion bears witness to the deeply religious fervor of Coluccio Salutati. Florentine citizens, described as "prone to violence and vengeance"<sup>2</sup> are said in the letter to have turned to God and to religion: "All have donned the sackcloth, sing hymns, and visit the holy shrines. Having been marvelously converted, all have turned to penitence. They fast, abstain from meat, and, even if they are persons of high lineage and rank, they go barefoot through the city, visit the religious places, and weep over their sins with humility and devotion."<sup>3</sup>

The religion of Salutati assumes a most orthodox form in this letter. Not only does he speak about miraculous happenings in generic terms borrowed from St. Matthew's gospel,<sup>4</sup> but he also refers to the sweat of blood that had covered four images of Christ within the territory of the Republic. Coluccio even sent to the Archbishop a copy of the letter pertaining to this supernatural event, that had been received by the Council of the Florentine Republic.

This revival must have struck Salutati most deeply because he refers to it also in a letter to a friend and contemporary of his, Pietro Turchi.<sup>5</sup> His attitude towards that religious event, as expressed in this letter, is the same as the one revealed in the letter to the Archbishop of Canterbury: extreme piety and complete orthodoxy.

In the face of the repeated expression in Salutati of a religious faith that to many might even seem extreme, it is surprising to notice the insistence with which Francesco Novati tried

to minimize the religious enthusiasm of Coluccio.<sup>6</sup> The great historian and critic, to whom we owe the matchless edition of Salutati's letters, goes to great pains in quoting laws and ordinances enacted on that occasion by the city council which point to an objective attitude towards the religious revival on the part of some of Coluccio's contemporaries and superiors. Ordinances, however, being acts of government, can only concern themselves with the order and safety of the city and not with the religious meaning of the event in question. They possess a questionable value in documenting the personal feelings of those who witnessed the revival.

Novati's attitude has been that of many critics who have studied the Humanism of the XIVth century and have colored it with their personal leanings to the point of transforming the humanists into a sort of late XIXth century positivistic thinkers. If we judge by the testimony of Salutati's contemporaries, nothing is further removed from the truth. The traits of the cultural life of the XIVth century documented by Salutati's letters are borne out especially by the often-quoted passages from Petrarch's work as well as by Boccaccio's statement about his age in the XIVth and XVth books of his *Genealogies of the Gentile Gods*.<sup>7</sup> For us these three poets and scholars represented the new spirit that was the Renaissance, but transcendentalism and ascetism were still integral parts of the new pattern that civilization assumed in their age. Religion was an essential part of the cultural world and Classicism and Christianity coexisted very harmoniously in the minds of the men of that time.<sup>8</sup> It is true that secular civilization was gradually assuming clearer forms, but the Church was still a very strong factor in the civilization of the XIVth century, and individual religious faith was not affected by the new belief that the Church should not interfere with the internal affairs of the state. Marsilio da Padova's *Defensor Pacis* (1324) was a significant document of the consciousness of the role and nature of the secular state then dawning, but it was the exception and not the rule in its unorthodox attitudes in matters pertaining to dogma. Dante's *De Monarchia* gives clear evidence of the sharp distinction that most intellectual men drew be-

tween the Church as a political entity and the Church as a religious institution. Viewed from the perspective of the XIVth century, Marsilio stands out definitely as a rebel, and his extreme positions in matters of dogma become greatly toned down, if one remembers that he was writing from the standpoint of Ludwig of Bavaria against Pope John XXII, and defending state rights against the encroachment of the Curia. Thus the transcendentalism expressed in Salutati's letters was in accord with the predominant spirit of the age. The solemn and gloomy aspects of Italian cities of those days, with their narrow, winding, and ill-lighted streets, was the result not only of economic and military necessity but also of a vague detachment from the joys of life in keeping with the religious teaching of spurning the gifts of the earth. These conditions form a suitable background to the disdain for the material side of life constantly expressed by Salutati in his letters.<sup>9</sup> The study of the classics, in whose writings, he, like Petrarch and Boccaccio, sought a moral lesson, was a large part of the secluded and austere existence that he lived. It never occurred to this generation of Humanists to identify classicism with a pleasure-seeking or even pragmatic mode of life. The materialists and libertines of their time were their enemies, as they were of asceticism and Humanism.

\* \* \*

The second letter that the Chancellor of the Florentine Republic addressed to the Archbishop of Canterbury bears the date of April 4th, 1401.<sup>10</sup> In it, Salutati entrusted to the care of the powerful prelate a friend and neighbor who had left Florence and had gone to England for reasons of trade, a common practice for enterprising Italians especially at a time when the advancing tide of Islam was closing the East to their activity.<sup>11</sup> Salutati's friend was Antonio Mannini, and Coluccio referred to him in very endearing terms, calling him "vicinum et fratrem meum," neighbor and bosom friend. Mannini, as Novati has established, was an ambitious merchant who was in England in the days of political turmoil under Richard II, and again returned there in 1441.<sup>12</sup>

Salutati had set for himself a very difficult task in writing a letter to the Archbishop of

Canterbury in behalf of his friend. Mannini, in his adventurous and perhaps meddlesome life, had taken sides against the Archbishop of Canterbury during the rebellion under Richard II. He had even gone to Rome to serve the cause of the new incumbent in the see of Canterbury. Coluccio was supposed to plead for his friend and see to it that he would be forgiven by the Archbishop and restored to the favor of the latter. The skillful diplomat of the Florentine Republic did this most adroitly. His letter is a document of his political tact. In it he begins by rejoicing at the safe return to England of his friend the Archbishop to Canterbury. He hopes that he did not incur any hardships during the stormy days of the revolution. Indeed, he hopes that out of the evil and horrible experience he will reap benefits for himself since "bonis omnia cooperantur in bonum," everything turns out well for worthy people. He cannot refrain, however, from adding that it is a mark of nobility to be forgiving, and that it is better to receive offense and injuries than to inflict them on others. Having thus prepared the ground, Coluccio recommends his friend, adding that if Mannini found himself on the opposite side during the revolution, he was ordered to do so by the king, and compelled by the pressure of the Archbishop's enemies.

After having discussed this somewhat official business, Coluccio, as he was wont, passed to personal and cultural matters that show us what intellectual ties linked the two men. Coluccio begs his friend to see to it that he, Coluccio, receives St. Augustine's treatise, *De Musica*. Since Salutati refers to this work in a very laconic manner, it can be deduced that the two men must have spoken about it when the Archbishop was in Florence. This supposition is confirmed by the third letter that we shall analyze presently. The conversation of the two friends, undoubtedly carried on in Latin, during the Archbishop's visit to Florence, throws light on the intellectual side of their friendship, which, if we believe what Salutati writes in this letter, must have been very intimate and deep. To convey to the Archbishop the depth and warmth of his feeling towards him, Coluccio quotes from Terence: "Dies noctesque me ames; me desideres;" and again "Meus fac sis postremo animus, quando ego sum tuus."<sup>13</sup>

Coluccio also asks his friend whether he would be interested in reading his own treaty on the nobility of law and medicine, a book that, as Salutati informs us, grew out of a dispute with a physician. If he is interested, Coluccio will have a copy made for him. We know of Petrarch's attack against the physicians of his time, and this letter documents the irreconcilable antagonism that existed between the Humanists and the scientists of this time.

By studying Salutati's literary form, we can detect in his writings one of the main traits of Humanism, that of embellishing literary diction with classical imagery and parallels. In the days of Petrarch and Coluccio Salutati, Humanism aimed at this goal, while scientists clung to cold facts and unimaginative diction. The discrepancies between the pattern of thinking of the Humanists and the scientists were more formal than substantial, though the more objective attitude of the latter towards reality was to lead, in the following century and especially in the Cinquecento, to the establishment of the method of scientific investigation on which rests the science of our age.

\* \* \*

From Coluccio's third letter,<sup>14</sup> written on January 29, 1403, we learn that the Archbishop had not taken the trouble to send an answer to Coluccio about St. Augustine's book during the two years that had elapsed from the date of the letter that we have just examined. However, in 1403, the Archbishop had sent to Florence a member of his household, whose name is latinized by Coluccio into Nicolaus Lucefrus, with the task of copying Salutati's book, *De nobilitate legum et medicinae*. Coluccio wants to make a gift of his work to the Archbishop and, therefore, promises to have a copy made and sent to him. At the same time, he asks again for a copy of St. Augustine's six books, *De Musica*. We are informed that when the Archbishop was in Florence, Coluccio had asked him whether he owned that work and, upon receiving an affirmative answer from the prelate, Salutati had expressed his ardent desire to have a copy made for him. The open and naïve expression of Salutati's longing for St. Augustine's book is an additional proof that for him there was no chasm between classical and medieval

books, between the civilization of classical Rome and that of Christian Rome. He was ardently interested in both. The perusal of Salutati's letters show that only in the following century, in men like Leonardo Bruni, Niccolò Niccoli and Lorenzo Valla, there began a clear-cut separation between classical and medieval culture. Such a departure can be amply documented,<sup>15</sup> but it refers more to individual attitudes, even poses at times, than to a split in the whole cultural field of the XVth century. It is even more uncritical to suppose such a split in the age of Salutati, as critics are wont to do.

The main purpose of the present letter to the Archbishop of Canterbury was a practical one: to help financially the monks of the convent of Santa Maria degli Angeli that the prelate had visited during his stay in Florence, and whose exemplary life he must have admired on that occasion. These brothers, according to Salutati, were in great financial straits for having bought a property close to the convent, a purchase that was made necessary by the fact that an adjoining residence was a source of danger and scandal to the monks. Will he not help, then, in a measure whose necessity and nobility must be evident to his humanity and prudence? Coluccio's diplomatic skill stood him in good stead. In the stately form of his Latin diction he circumvents every objection that might arise in the Archbishop's mind. Let not the Italian brethren be deprived of assistance by the fact that in England there are monks who, too, are needy and undoubtedly will ask help from the noble prelate. The English monks have the generosity of the Archbishop at their disposal all the time. Coluccio, like the good Humanist that he was, strengthened his eloquent plea with historical parallels. He reminded the Archbishop how Ptolemy of Egypt and the King of Tyrus helped Solomon to build his temple. Besides, are they not all brothers in Christ?

The reference to the Archbishop's visit to the convent, a visit that perhaps implied hospitality for the foreign prelate, gives us an inkling on Thomas Arundel's sojourn in Florence, his interests and contacts. If we add to the religious interest the intellectual aspect of the relationship that united the two distinguished friends, we shall have a fairly accurate picture

of XIVth century Humanism, as exemplified in England by a powerful Churchman and in Italy by an outstanding statesman and man of letters.

DOMENICO VITTORINI

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<sup>1</sup> *Epistolario di Coluccio Salutati a cura di Francesco Novati*. Tipografia del Senato, Rome. 1892-1911. Vol. III, pp. 360-363.

<sup>2</sup> "viri quidem sanguinis sumus et iniuriarum ultores crudelissimi," *op. cit.*, p. 362.

<sup>3</sup> "cuncti sunt saccis induti, hymnos canunt, loca sancta visitant et penitentiae mira conversione simul omnes intendunt, abstinent carnibus atque ieiunant; nec est aliquis tante nobilitatis et status, qui loca sancta non visitet, qui pedibus nudis per civitatem non incedet, quem non videres in humilitate et devotione flere super peccatis suis." *Op. cit.*, pp. 361-362.

<sup>4</sup> "ceci quidem vident, claudi ambulant, audiunt surdi et quasi preter resurrectionis gratiam quicquid ex evangelio legitur, renovatur." *Op. cit.*, p. 362.

<sup>5</sup> *Op. cit.*, Vol. III, pp. 380-382.

<sup>6</sup> *Op. cit.*, Vol. III, pp. 362-362, note 3.

<sup>7</sup> These two books and the preface have been translated into English by Charles G. Osgood in a volume with a very thorough introduction that bears the title of *Boccaccio on Poetry* (Princeton University Press, 1930). Boccaccio directed a bitter attack against the enemies of poetry of his time whom he divided into four groups. The first group was that of the libertines and materialists who were only interested in the gross pleasures of life (Book XIV-2). The second group was formed by pseudo-scholars who displayed as their own knowledge what they had learned by occasional and superficial contacts with those who really knew (Book XIV-3). The third group was that of the jurists, lawyers, and judges, for whom truth had the same value as falsehood. In this connection Boccaccio deprecated the venal character of the realists who were only concerned with making money (Book XIV-4). The fourth group was formed by false philosophers (Book XIV-5). The testimony of Boccaccio centered in condemning the worldliness and materialism of his contemporaries who failed to understand that money-getting was not the aim of speculative sciences. Only applied sciences, according to Boccaccio, accrued monetary rewards to men. This distinction between speculative and applied sciences is of the utmost value, for it expresses the central characteristic of the XIVth century Humanism by stressing the moral nature and goal of learning in general and of classicism in particular. This statement by Boccaccio raises the question whether it is not unfair to make of the author of the *Decameron* a happy and debonair sensualist. It raises an even more important question concerning the theory of the Renaissance as repudiation of the transcendentalism and asceticism embodied in the Gothic spirit. If so, those whom Boccaccio called the enemies of poetry would represent the Renaissance, and Boccaccio, Petrarch, and Salutati would represent the Gothic civilization. To such a paradoxical con-

clusion one is led if one arbitrarily removes transcendentalism and asceticism from the civilization of the XIVth century.

<sup>8</sup> The orthodoxy of XIVth century Humanists has been very carefully investigated by the American scholar Paul Oskar Kristeller in two very thorough articles: "Humanism and Scholasticism in the Italian Renaissance." *Byzantion*, Vol. XVII, 1944-45, pp. 346-374 and "Augustine and the Early Renaissance," *Review of Religion*, May 1944, pp. 339-358.

<sup>9</sup> See his letter to an unidentified Giovanni in *Epistolario*, Vol. III, pp. 221-231. A clearer document of Coluccio's transcendental leanings is found in his four letters to Pellegrino Zambuccari in which he discusses platonic love. *Op. cit.*, Vol. III, pp. 3-52.

<sup>10</sup> *Op. cit.*, Vol. III, pp. 497-501.

<sup>11</sup> A contemporary of Salutati, G. Sercambi, speaking of the relation of his city of Lucca with England, stated: il paeze d'Imghilterra . . . è utilisimo á ciptadini. . . e á merchadanti per li lavori che quine si spacciano e per li molti guadagni che in quelli paezi si fanno." Quoted by Novati, *Epistolario*, Vol. III, p. 361, note 1.

<sup>12</sup> *Op. cit.*, Vol. III, pp. 499-500, note 1.

<sup>13</sup> Terent. Eun. I, II, pp. 193-196, quoted by Novati, *Epistolario*, Vol. III, p. 501, note 1.

<sup>14</sup> *Op. cit.*, Vol. III, pp. 618-621.

<sup>15</sup> See D. Vittorini "I Dialogi ad Petrum Histum di Leonardo Bruni Aretino (Per la storia del gusto nell'Italia del secolo XIV)." *PMLA*, Vol. LV, N. 3. Sept., 1940, pp. 714-720.

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## Time to Take Stock

THE improvement of college teaching is a problem which has begun to be treated with a greater degree of concern than has hitherto been the case. A number of stimulating books and articles<sup>1</sup> have appeared recently which deal in varying proportions with the conduct of the class lecture. This phase of education has always been looked upon with Olympic disdain by those who have not had to bother about classroom visits, observation reports, and conferences with supervisors. As a matter of fact, such activities—traditionally within the bailiwick of Schools of Education and Teachers Colleges—have always caused liberal arts faculty members to raise a collective eyebrow and to utter some disparaging remark. It has, for some time, been quite the fashion to look down one's nose at Teachers Colleges and to criticize with relish their seemingly disproportionate emphasis on "methods." The ever-present implication has been that "content," insofar as these institutions are concerned, is of secondary importance.

Yet in at least one chapter of the American Association of University Professors, an entire meeting was dedicated not so long ago to the improvement of college teaching. At one of the panels during the recent meeting of the New England Modern Language Teachers Association, the Dean of the Harvard Graduate School of Arts and Sciences dealt with the improvement of teachers of modern foreign languages.<sup>2</sup>

Why all this interest and activity? Why the sudden preoccupation with teaching procedure on the college level? Are college teachers in general and foreign language instructors in particular becoming inferior? Are inferior students taking language courses? Is all this activity perhaps symptomatic of something much more fundamental in American education?

Of course, it will be maintained, liberal arts colleges have always been interested in good teaching. This has been taken for granted. However, all the minutiae connected with effec-

tive teaching techniques have been considered the exclusive monopoly of Schools of Education, since these are specifically interested in the professional training of teachers, a task quite outside the realm of a college of liberal arts.

How, then, are we to explain this apparent shift in focus on the part of liberal arts faculties? There are at least two good reasons. One is to be found outside of the college; it is characteristic of the changing social milieu. The other can be said to have its locus within the school system itself.

The first factor, the "external" one, is the changing character of the school population of the United States. Whereas a little more than a half century ago, student enrollment in the secondary schools and colleges could be tabulated in terms of thousands and tens of thousands, today the figures run into the millions. This has meant that educational opportunities and advantages have seeped through to the lower strata of society. A college education is no longer an exclusive upper class or even middle class affair. As a result, the mathematical relationship between the student enrollment and the interest in foreign language study seems to be one of inverse proportion, i.e., the larger the number of students, the greater the decrease, on a nation-wide scale, in the number of foreign language classes.

Language teachers are now, more than ever before, on the defensive, as they seek to justify the "raison d'être" of their subject matter. They are compelled to wage a battle

<sup>1</sup> Of these, two books are particularly noteworthy: *A Handbook for College Teachers*, edited by B. B. Cronkhite, Harvard University Press, 1950, and *College Teaching and College Learning*, by Ordway Tead, Yale University Press, 1949. An article by Professor Paul Klapper is also of interest: "Problems in College Teaching," *Bulletin of the American Association of University Professors*, Vol. 36, No. 1, pp. 53-63.

<sup>2</sup> Dean Francis Rogers, formerly chairman of the Department of Romance Languages and Literatures at Harvard, addressed the Spanish panel on this subject, in May 1951.

on two fronts: 1. They have to combat the indifference on the part of the rapidly swelling student body, as well as of the population-at-large; these have to be "sold" on the values of foreign language study. 2. They have to resist attempts (which are increasingly successful) by school superintendents and administrators to eliminate foreign languages from the course of study in their respective school districts. On the college level, this movement is reflected in the gradual whittling down of foreign language requirements for the B.A. degree. Public school officials have been speaking of foreign languages as merely "veneer" subjects, without any "practical" use whatsoever. No doubt, the memory of their own uninspiring experiences in the foreign language classroom spurs them on in their desire to see to it that future generations should not have to endure a similar fate. (In this connection, foreign language teachers have themselves supplied some of the most effective ammunition to their opponents.)

It does not require too much imagination to see that the seed of "practicality" will fall on fertile ground. This is especially so in view of the fact that the large segments of population from which potential college material has increasingly been drawn, namely, the "lower-middle" and the "upper-lower" classes (to use a sociological term) find it convenient to agree with this line of argument. "Veneer" and "Culture" are terms which have always been associated with upper-class behavior and values, with the intellectual élite. A college education, to be effective for these new segments, has to be "practical," which means it has to be a reliable instrument whereby economic status is changed—in an upward direction.

In view of these two factors—the "external" one, i.e., the increase in college and school enrollment, and the "internal" one, namely, the attitude of certain school people—it becomes necessary for language teachers to evaluate their situation carefully and think about effective counter-measures. It goes without saying that the "veneer" argument must be Target Number One. For this carries with it a dangerous implication—dangerous for our democratic way of life. What it says in effect is simply this: "Culture" is the exclusive posses-

sion of the upper classes; the "masses" have no need for the "finer things of life." This approach puts language teachers in the rather uncomfortable position of having to justify foreign language study from a purely "practical," utilitarian point of view, or else be forced to align themselves with upper class values—represented in the thinking of the majority of the American people by such terms as "high-brow", "snob", etc.

We are, at present, actually reaping what we have sown. If, for example, in the past, in the Renaissance period to be specific, many humanists didn't care one bit for the great masses of people, and often reflected the economic views of their wealthy patrons—then the masses are now being encouraged by the attitude of certain school administrators to persist in reciprocating, i.e., not to concern themselves with humanistic values. For that is what they are doing when they are hacking away at the foundations of modern language study. It cannot be denied that the study of languages and literatures are component parts of such values. And what other road but that of intellectual barrenness can the "cultural veneer" argument lead to for the majority of the student body of this country?

Modern language teachers must resist this artificial dichotomy: "culture for the classes," and vocational "adjustment" and good "citizenship" for the masses. This is something which has come down to us from a less healthy, less democratic past. There is no necessary incompatibility between the two; language teachers must therefore labor incessantly to effect a rapprochement between them. The new slogan, at this stage, might well be: "Nothing is too good for the masses!"

With this much as a background, the concrete question broached at the beginning of this paper can now be brought up again and viewed in a clearer perspective. The fact that content subject teachers—and modern language teachers among them—are discussing the improvement of teaching is a sign that we are somewhat belatedly reading the handwriting on the wall. Our classes are smaller; the human material we have to work with may even seem poorer in comparison with the type of college student of fifty or one hundred years ago.

We must therefore resolve to improve the situation ourselves. No one will do it for us, and many actually prefer that we continue to do nothing about it. We must, first of all, awaken in the students a desire to continue their language study, even after their having satisfied the minimum requirement. This desire will not be kindled if we persist—as many of us are doing—in adhering to the same antiquated methods of teaching that were in vogue a hundred years ago or more. We must become active participants in the classroom, instead of passive watchmen, checking on oral translations and indulging in grammatical dissection day after day. We must vary our approach, depending upon the class group we teach, instead of following the same pattern with all groups.

Furthermore, it is time we stopped talking in disparaging terms about “useless” courses, offered by Schools of Education. It is perhaps true that some courses in these institutions have been oversimplified and duplicated. It is likewise true that these same institutions have seemingly made a fetish of stressing method, to the apparent exclusion of content. Perhaps they have been talking about things which have all along been perfectly obvious to us. The fact remains that, thanks to them in no small measure, the status of the teaching profession in the United States has been raised considerably compared to what it was a century or even half a century ago.

And if the truth must be told, we ourselves are at least partially to blame for the emphasis on methodology which prevails in certain Schools of Education. For have we not maintained all along that a good teacher is one who knows his subject, and that “method” follows automatically, “by itself”, as it were? Is this not as much of a partial truth as is its converse, namely, that you can be taught how to teach, without being too well versed in content? How many times have we been confronted by that well-known cliché, so often heard between classes in the course of student conversation: “He knows his stuff, but he can’t put it across”? The point is that we, in the liberal arts colleges, rather than anyone else—both on the graduate and undergraduate levels—should be concerned with the professional training of future language teachers. If we had been so in

the past, we might not have been faced now with the prospect of having to recapture lost ground.

This does not mean that we should have been a teacher training institution. Our program and orientation are still based on the liberal arts curriculum. It does mean, however, that with respect to the further strengthening of the status of modern languages (which is certainly a concern of the liberal arts) and the improvement of the caliber of language teachers, the college of liberal arts should have taken a more active interest than has been the case. As it is, we language teachers have yielded the field to the Teachers Colleges and have wasted valuable time in speaking derisively of the emphasis on methodology.

Extremism and professional jealousy have for too long a time plagued both the College of Liberal Arts and the School of Education. It is time that a halt be called to the “cold” war between the two. Constructive criticism, instead of sniping; concern for the welfare of the student, rather than the guarding of vested interests; professional enrichment of the teacher, instead of endless argument over “content” versus “method”—all this is necessary if we are to move forward to the realization of those goals which are dear to us all.

Neither is it facing the situation realistically—in view of the question under consideration—to say that our primary interests are research and scholarship. If our teaching procedures are such as to result in a falling off of student enrollment, we will never be left with anyone advanced enough to make research possible or worthwhile. Advanced courses will simply go begging for students. One of the ironies of the situation is that so much energy is spent by members of the teaching staff on what has come to be called “footnote scholarship,” that there is scarcely any energy left for concentrating upon improvement in the handling of one’s classes. This is so, of course, because in many institutions of higher learning promotions are made on the basis of this type of scholarship, rather than as a reward for superior teaching. It is not the intention of this paper to belittle the need for engaging in research of a really worthwhile nature. One of the cornerstones of the university is creative ability to

advance the frontiers of knowledge and to deepen its content. However, a tabulation as to the number of instances in which Cervantes uses the *ra* form of the Imperfect Subjunctive, as compared to the *se* form—such “research” is indeed a far cry from the ideal of true creativity.

In view of what has been said thus far, would it be rash to suggest that young teaching fellows and graduate assistants be subjected to a system of class supervision by the departmental chairman or his representative? (Incidentally, some of the older professors might also profit!) It is felt in certain quarters that classroom visits constitute a slur upon one's integrity, a doubt cast upon one's abilities to hold the average college class spellbound. In other words, class observation may be perfectly proper for the elementary and secondary school teachers, but it is certainly beneath the dignity of the college profession.

This is certainly an unrealistic position when one considers that in many cases, elementary language classes are handled by graduate students who are working simultaneously for advanced degrees. These classes thereby tend to become a means, not an end. The teaching suffers accordingly, and the students are not particularly inspired to want to continue. They are therefore lost to us, practically at the start of their foreign language experience. If the better established members of the department, who are busy with advanced literature courses and seminars would occasionally give an elementary or intermediate course, things might pick up. However, in some universities the situation has become so extreme, that professors feel that teaching *interferes* with their research! Clearly, the two functions should be kept apart; one should not be made to suffer at the expense of the other.

The fancied superiority of the college teacher—an expression of the hierarchical pattern in the educational world—is a result of the well-known and by now well-worn myth of the Ph.D. = perfect teacher equation. One has only to secure this appendage to one's name, and one is *ipso facto* looked upon as a model teacher,

whose classroom is considered his sanctuary, never to be invaded by some “snooperviser.” The fallacy is apparent and has been pointed out on innumerable occasions. The Ph.D. is supposedly a research degree, not a test of one's teaching ability. Yet without this degree, one usually finds it difficult to continue to teach on the college level.

In the light of the foregoing, it would seem that a program of concrete steps ought to be adopted. In many colleges this means introducing a fresh point of view; in others, it merely suggests that any innovations already in operation, ought to be reenforced. For example, a conference and discussion period, participated in by all the members of the department, would be a step forward in the case where this is not yet regular practice. Experimentation with some of the latest materials and “new-fangled” devices would not be amiss. This is certain to add to class interest. An era in which the watchword is “language for the millions” calls for flexibility and experimentation. This does not mean, of course, that we have to dump overboard everything that smacks of the traditional, of language for the “select few”. Neither does it mean that we have to accept unquestioningly every new gadget that appears on the market. Let us not become slaves and worshipers of the fetish of the “most recent,” the “latest,” the most “up-to-date.”

Let us, above all, be prepared to overcome inertia. Let us not do things just because they have been done that way for years; there may be a better way. A little more enthusiasm on our part may be infectious, and may serve to make us realize that we are exchanging ideas with warm, vibrant human beings. Otherwise, we might very easily gain the impression, upon entering our classroom, that we are visiting a wax museum. In other words, a slightly different approach may help us keep what students we have, win new students to our banner, and in that way insure the possibilities for a new generation of scholars *and* teachers to be developed in the field of modern foreign languages.

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## The Intransitive Reflexive: "Ir" and "Irse"

ANY linguistically satisfactory resolution of the grammatical problems created by the use of reflexive pronouns with intransitive verbs must consider the problem from three points of view: (1) the specific meanings and functions of the individual intransitive verbs, (2) the historical development of the construction, and (3) contemporary usage. While it may be conjectured that there once existed a common denominator which bound all reflexive intransitives together in one constellation, it is not proper to assume as a consequence that a single principle will explain all contemporary uses of the reflexive with all intransitive verbs or even that every modern use is a direct-line descendent of the original construction. The processes of development and analogical extension are conditioned by the nature of the action symbolized by each verb and by its meanings and functions. Thus, for example, an auxiliary (*quedar, estar, ir*) has potentialities denied to verbs like *reír, morir, nacer*, and verbs symbolizing desinent actions (*nacer, morir*) exhibit possibilities of a character quite unlike indesinent verbs (*estar, quedar, reír*) or the ambivalent group comprising *dormir, ir*, and *caer*.<sup>1</sup> These facts suggest a reasonable possibility, already verified in the case of *quedarse*,<sup>2</sup> that there may have developed within the compass of a single verb special functions of the reflexive construction which can, at best, be generalized only to verbs of the same category and, perhaps, only to its synonyms. Each intransitive reflexive, as a result, needs to be analyzed separately before a complete pattern for the entire constellation of intransitive reflexes can be established.

The standard approach to the problem of intransitive verbs which sometimes take a reflexive pronoun is essentially historical and reflects an implied assumption that the shift of the reflexive form from transitive to intransitive verbs automatically carried with it the prime function of the primitive reflexive, namely,

the indication that the subject performs some action upon itself. Andrés Bello categorizes *irse, reírse, estarse, quedarse, morirse*, etc. as "quasi-reflexive constructions" and asserts that upon close analysis "percibiremos cierto color de acción que el sujeto parece ejercer en sí mismo."<sup>3</sup> Rodolfo Lenz, also in the philological tradition, believes that Castilian has developed in usages like *se salieron, se baila*, and *se construírd* constructions which "are logically absurd."<sup>4</sup>

Lenz's stricture upon actual developments in modern Spanish indicates that a grammatical mutation has taken place which is not a logical development of the primitive, reflexive construction. The reflexive, in fact, is now attached to intransitive verbs expressing involuntary action (*dormirse, caerse, nacerse*, etc.) and to at least one symbolizing an action which most creatures instinctively and actively try to prevent (*morirse*). It hardly seems proper and logical to maintain that when a man who is making every possible effort to not *dormirse, caerse*, or *morirse* actually does that he is somehow performing an action upon himself. Objective reality and historical functions are in conflict and the clue to this specialized function of the reflexive pronoun must be sought in a different formulation of the problem, in short, in an analysis of the objective events expressed by these constructions.

Rufino Cuervo in his note to Bello's exposition on the intransitive reflexive points out that "no puede decirse que alguien se murió fusilado."<sup>5</sup> Cuervo attributes this restriction on

<sup>1</sup> For a further discussion of desinent and indesinent actions see W. E. Bull and Rodger Farley, "An Exploratory Study of the Nature of Actions and the Function of Verbs in Spanish," *Hispania*, February, 1949, pp. 64-73.

<sup>2</sup> W. E. Bull, "Quedar and quedarse: A Study of Contrastive Ranges," *Language*, December, 1950, pp. 467-480.

<sup>3</sup> A. Bello and R. J. Cuervo, *Gramática de la lengua castellana*, Buenos Aires, 1941, p. 201.

<sup>4</sup> Rodolfo Lenz, *La oración y sus partes*, Madrid, 1935, p. 266.

the use of *morirse* to the assumption that this form "denota la muerte natural a diferencia de la violenta." There is reason to believe, however, that Cuervo's distinction, while essentially true, is not actually descriptive of the pertinent facts. *Quedarse* is likewise blocked in circumstances having the same formal features as *morir fusilado*. One does not say *se quedaron allí atados* or *encerrados, encarcelados, bloqueados*, etc. Nor can one say *estarse atado, encerrado, encarcelado* without converting the complex into an impersonal construction: *Cuando se está encerrado*, etc. Cuervo's explanation, obviously, cannot be generalized to comparable situations and the solution, as a result, appears to lie in another direction.

It is to be observed in all the examples just cited that the subjects of *morir*, *quedar*, and *estar* are grammatically active but that the participles attached to these verbs make sense only if the same subject is actually passive, either as direct object of the verb represented by the participle or as subject of a passive construction. The man who *murió fusilado* actually *fué fusilado*. The horses that *quedaron allí atados a un árbol* were tied and left there, and someone locked up the person who *estaba encarcelado*. All of these constructions are compounded of an active factor (the intransitive verb) and a clearly implied passive factor represented by the past participle. The reflexive is blocked because the subject is primarily passive, not because of the violent nature of the act represented by the past participle. This factor is only incidental.

It is not proper to assume from these facts, however, that the contrast just established is between the passive and the true reflexive in which the subject actually performs some action upon himself. In this sense the pole contrast of *ser fusilado* is *fusilarse*. *Morirse* contrasts with *morir fusilado* on an entirely different plane. It is not *matarse* or *suicidarse*.

The key to the problem lies in the potentials of the intransitive verbs themselves. The intransitive verb by itself has no device which can indicate whether the action takes place spontaneously, is self-induced, or is produced by an exterior agent. *Morir* provides an excel-

lent example of this situation. It does not matter whether the subject dies a natural death, commits suicide or is killed, *he still dies*. The verb *morir* embraces all three potentialities and the subject, since dying is something very personal which no one else can do for him, is represented as active. No matter *how* he dies, he does the dying. The manner of death, however, is an entirely different question. When death is produced by an exterior agent the active subject of *morir* is simultaneously passive in terms of the action producing death in exactly the same fashion that the subject of *quedar* is passive when it remains because it is left behind. The horses that *quedaron allí atados* actually did the remaining (active voice) but at the same time they were left there tied (passive voice). In other words, the intransitive verb can be a cover sign for both active and passive voice.

This principle may be readily demonstrated and further amplified by breaking down the potentials of the intransitive verbs in question. Thus:

to be killed, to die: *morir*;  
to be left, to stay: *quedar*;  
to be put to sleep, to fall asleep: *dormir*;  
to be caused to fall, to fall: *caer*;  
to be taken, to go: *ir*.

It should hardly be necessary, in this connection, to point out that a transitive reflexive not only states that the subjects acts upon itself (*se levantó, me lavo*, etc.) but that, in addition, it is clearly active voice in contrast with the *ser* passive (*fué levantado, fuí lavado*). It is this subsidiary feature of the reflexive construction which has been transferred to the neutral intransitive to indicate that the subject is actually active, not passive. The addition of the reflexive to the intransitive verb does not state that the subject acts upon itself. It need not even indicate any voluntary action on the part of the subject at all. Its prime function is to state that the subject is not acted upon. It is purely a negative semantic device. This function may be clearly observed in the following examples where the prime contrast is sharp.

No fueron abandonados, se quedaron allí.  
No la mataron, se murió del susto.  
No fué empujado, se cayó.  
No lo toqué, se vino abajo.  
No fué expulsado, se fué.

<sup>8</sup> *Op cit.*, p. 96, note 103.

It should now be quite clear why the reflexive is not acceptable in cases like *quedar abandonado*, *morir asesinado*, *caer empujado*, etc. The passive aspect of the intransitive is sharply defined by the participles. The manner in which the action is produced is a significant item in the presentation of the objective facts. The subject on one plane does the doing, so to speak, but he would not do it in many instances unless he were acted upon.

The principle just elaborated might properly be labeled the principle of active responsibility. This concept contrasts not only with the notion of an action being performed because the subject is acted upon but with actions performed under duress. The specialized reflexive is absent when the subject of intransitive verbs is forced to perform the action. Thus one says "Le obligaron a quedar, salir, entrar, venir, etc." This convention sets the stage for a related but somewhat more specialized use of the reflexive with certain intransitive verbs. One opposite of being forced to perform an action is, of course, to do it of one's own accord. This, however, is not a pole opposite. It is part of a range. The pole contrast is to perform the action of one's own accord *against* the intentions, wishes, or inhibiting forces of some other involved entity. It is in this specialized situation that the reflexive makes its appearance. Consequently, prisoners who escape or children who cannot be kept in the yard *se salen*. They do not go out, they get out. A streetcar jumps the tracks (*se sale de los rieles*) in spite of the motorman's efforts to keep it on them. A bubbling liquid which boils over before the heat can be turned off or any liquid which leaks out where it is not supposed to also *se sale* (*Se ha salido la leche; el agua se sale del barril*). The reflexive in some of these instances performs essentially the same semantic function as "to get" in English. Compare:

<i>salir</i>	to go out (willingly or not)
<i>salirse</i>	to get out (to escape)
<i>entrar</i>	to go in (willingly or not)
<i>entrarse</i>	to get in (to break in, force one's way in)

Thus the example cited by Bello might properly be translated as follows:

<i>A pesar de las guardias apostadas a la puerta,</i>	In spite of the guards posted at the door, the people were
<i>la gente se entraba.</i>	getting in.

The fact that the intransitive verb may be

functionally either active or passive voice creates a curious situation. The passive contrast with the active intransitive reflexive cannot be expressed by the intransitive itself simply because it is intransitive. *Ser muerto* is the only ambiguous exception to this general principle. The contrastive range, consequently, must be established between the intransitive verb and some transitive verb which specifies the manner of the action and may take the intransitive subject either as direct object or passive voice subject. Thus *irse*, as Bello's example indicates, does not contrast with *ir* but with *llevar*: *Más parecía que le llevaban que no que él se iba*. This fact provides a principle which has been overlooked in the discussion of this problem, to wit, that the specialized function of the reflexive has two sets of values, one in which a contrast is established with an action outside the intransitive system and a second in which there is a contrast between the reflexive and the non-reflexive within the intransitive system itself. In other words, there are two kinds of specialization. Thus, for example, *se durmió* is active in contrast with *le durmieron* while at the same time *se durmió* represents the desinent inceptive aspect of an action which merges into the indesinent aspect normally expressed by *dormir*: *Se durmió a las seis y durmió ocho horas*. Both of these forms, within the closed system of the intransitive, are equally active and contrast with each other in terms of entirely different semantic factors: incipient action (*dormirse*) and durative action (*dormir*).

Although this problem has not been studied from a historical point of view, it seems proper to speculate that the reflexive was first transferred to the intransitive to establish the contrast between active and passive voice when a passive transitive was in contrast with the ambiguous intransitive. There is considerable evidence to support this assumption in contemporary usage. Thus, for example, the reflexive does not appear in cases where the notion of passive voice is entirely irrelevant: *la puerta cae a la derecha, ese volcán queda diez millas al sur, esta calle sale a la plaza, así iba todo el día, durmió diez horas*, etc.

Once the reflexive had been transferred to the intransitive the stage appears to have been set for a new type of specialization which had

nothing to do with the original purpose of the transfer. The reflexive became simply a grammatical device, a new kind of particle, which helped refine the original meaning of the intransitive verb. This re-specialization gives us *dormirse* (to fall asleep) in contrast with *dormir* (to sleep), *marcharse* (to go off, away) in contrast with *marchar* (to march), and *irse* (to leave) in contrast with *ir* (to go). The reflexive on this plane of contrast is no longer a sign of the active voice, it is simply a symbol for lexical meaning.

It should not be expected that the factors determining this re-specialization will be the same in the case of all intransitive verbs. Almost every intransitive presents a special problem which is limited by the nature of the objective reality which it conventionally represents.

Re-specialization in the case of *ir* and *irse* appears to have been ultimately established in terms of the nature of actions, notions of space, and the limitations of linear movement, factors which have no apparent relation to the original function of the reflexive nor the purpose for which it was imported into the intransitive system. In other words, we are concerned with a mutation of function which cannot be properly explained in terms of the primitive functions of the reflexive. The new functions must be analyzed in terms of the varied aspects of reality which Spaniards were attempting to represent by the same verb. The problem may be explained as follows.

All extended linear movements of significance to this problem exhibit three phases, incipience, progression, and termination, which have no meaning until defined in terms of space and time. Consequently, in spatial terms, these three phases are identified with departure from a place, progression through space, and arrival at a destination. In the case of *ir*, moreover, these concepts are uni-directional, that is, the direction of incipient movement is always away from the point of observation, not toward it. Graphically, then, this formulation may be represented as follows:

Incipience	Progression	Termination
Departure from a place (to leave)	Progression through space (to go)	Movement to a destination (to go to . . .)

Now, in terms of the aspects of action which are thus represented *ir* must perform several special functions. "To go" as incipience-departure is to "to go" in the sense of "to be moving through space" exactly what "to sit down" (*sentarse*) is to "to be seated" (*estar sentado*). One act merges imperceptibly into the other but each is clearly and distinctly not the other either factually or conceptually. The first phase of each is desinent; the second phase is indesinent.

The indesinent aspect of "to go" (*Iba por el camino.*) terminates only with arrival at a destination (*Fu  a Nueva York.*) and these two phases of *ir* are, consequently, related to each other in the same fashion as "to eat" is to "to eat an apple." Going stops when a destination is reached, the road is used up, just as eating stops when the apple is consumed.

These facts throw a significant and curious light upon the entire *ir* and *irse* problem. *Ir* symbolizes two mutually exclusive types of action. The first phase of *ir*, to leave, must automatically terminate before the second phase sets in. We are not actually on our way until we have left (*hasta que nos hayamos ido*). The desinent *ir* cannot, therefore, express the action of arrival at a place. To depart is not to arrive. The termination-arrival aspect must be expressed by the indesinent *irse*. All of this means that the role of the reflexive can only be established by an analysis of each of the two kinds of action symbolized by *ir* and it implies that the function of the reflexive in one case may be quite different from its function in the other. Thus *irse* in contrast with a desinent transitive construction in which the subject of *ir* would be passive can only mean "to leave:" *No fu  expulsado, se nos fu .* This construction has become obligatory in modern Spanish whenever a destination is not implied or expressed. As a result, when no contrast is present between active and passive voice *irse* acquires a new function. It becomes the sign of the desinent aspect of *ir*. In this role the reflexive pronoun is completely grammaticalized: *Hizo su trabajo y se fu .* (He did his work and left.)

The reflexive has gained no such positive role in the case of the indesinent aspect of *ir*. This may be attributed to a number of readily discernible factors. First, the movement of a person through extended space is accomplished

in only two common fashions. He either goes or he has to be carried. The non-reflexive *ir*, consequently, contrasts in its own right with *llevar* and its relatively few synonyms and the example presented by Bello, according to contemporary informants, may be given either with or without the reflexive. Thus: *Más parecía que le llevaban que no que él (se) iba*. Some informants even consider the non-reflexive to be stylistically better.

Second, if a person determines his own destination he is automatically active as the subject of *ir*: *Quiere ir a Madrid*. He may be carried or transported to that destination but in spite of that he goes of his own free will. He is not passive in the act of going though he may be so in the manner. There is, consequently, no contradiction in the statement "Fuí en un vapor que me llevó a Valencia." The most that the reflexive can do in these cases is to emphasize what is already clearly established. In short, the reflexive performs in *Quiere irse a Madrid* a function quite comparable to "off" and "away" in English. Thus "He went to Madrid" is less dramatic than "He went off to Madrid." "I'm off and away" is the same idea raised to a higher power. What Bello considered to be a "cierto color de acción que el sujeto parece ejercer en sí mismo" turns out to be an active voice construction in which the subject performs the action and to which the reflexive sign is added for dramatic effect.

In summary, then, *irse* presents no major problems in usage in contemporary Spanish. When no destination is implied or expressed the reflexive form is obligatory: *¿Se ha ido?* (Has he gone? Has he left?). When a destination is expressed the construction is ambiguous and must be defined by its context which places the emphasis now on the notion of "to leave," now on the concept "to go." At times the context provides no clue and either interpretation is theoretically possible. Thus:

Se fué más tarde a Buenos Aires.  
Pues me voy a Camagüey en seguida.

Se fué hasta el mar y arrojó el libro al agua.

It should be noted, in contrast, that in the case of *Me fui para casa* that the emphasis is sharply on departure: I left for home.

Unfortunately for the non-native this ambiguity is not indicative of a free alternation of *ir* and *irse*. There are two restrictive factors. First, *irse* requires, in addition to the destination, either an implied or expressed point of departure. One does not say to a person one meets walking casually along the street "¿A dónde se va Vd.?" Departure is not involved. He is not leaving; he is just going somewhere. He may be, actually, on his way back. Second, when the context demands the indesinent aspect of *ir* the reflexive is blocked as, for example, in the following sentence:

Dos días para ir y otros tantos para volver.

Here *ir* parallels *volver*. "Dos días" measures travel time in both directions, that is, progression through space, a durative action. The desinent *irse* cannot be measured. "Dos días para irse" can only mean "two days to get ready to go, to leave." "Se fué dos días" is meaningless. "Se fué por dos días" does not mean that the action lasted two days but that he was gone for two days. *Irse* is acceptable, consequently, only when the concept of departure is compatible with the expression of destination and when the durative aspect of "to go" is not dominant.

In other words, when the action is desinent *irse* is required. When it is clearly indesinent *irse* is blocked. Lastly, when "to go" simultaneously implies departure from and arrival at a designated destination *ir* and *irse* alternate. Choice depends on which point is of most significance to the speaker. The reflexive, in the case of *ir*, consequently, appears to have been re-specialized in terms of factors quite unrelated to its primitive functions.

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## *An Analysis of the Participial Modifier Structure*

FOR many students of scientific German, both graduates and undergraduates, the participial modifier structure is the most difficult syntactical unit to be mastered.<sup>1</sup> This situation is well substantiated by actual classroom experience, discussion among instructors of scientific German and by publications relating to the syntax of expository German. Occasionally, one finds suggestions or even attempts at going about a more or less systematic solution of this problem and they are for the most part satisfactory because they answer an immediate need in the classroom. There exists, however, no analysis which might be satisfactory in the wider sense of the word and which would account for the many varieties found among this sort of structure.

A few references chosen among currently used classroom texts highlight the state of affairs and also underscore the practicability of a systematic analysis of the participial structure. J. T. Fotos and J. L. Bray<sup>2</sup> recognize a distinction between the presence and function of the present and past participle. In addition, attention is drawn to the Zu-present participle in its passive function. O. C. Burkhard and L. G. Downs<sup>3</sup> enumerate seven examples of these structures. The present and past participial forms seem to be basic to all others. Recognized also as separate structures are what I like to call the compound participial structure, the series of modifiers and the use of the attributive adjective instead of a participle. Also pointed out is the presence of a preposition as the initial element of the structure. F. J. Nock<sup>4</sup> broadens the scope of the problem considerably. He devotes four paragraphs to it and bases the entire situation

on what I would like to call the simple participial structure. He divides his examples into four types and four variations. Among the former the author enumerates those which contain either a present or past participle, have an attributive adjective in the place of the participle or the Zu-present participle form in its passive function. Among the latter are given what I would like to call the split series of modifiers, the use of the modifying adjective without its noun and the use of the participle as a noun because of the omission of the latter. However, no reasons are given for making such a distinction between types and variations; nor is a definition to be found. Moreover, there are no discernible characteristics apparent either within or without these examples which might lead one to observe such a differentiation. C. V. Pollard<sup>5</sup> observes a general division into five kinds, the third of which, besides being introduced by a basic structure of its kind, also contains three additional kinds so that there are eight all told. I believe, it is worthwhile to look a bit more closely at the systematics employed by this author. Using his symbols of enumeration we have (A) the Der-word calling for a noun; (B) the Ein-word calling for a noun; (C) the participial construction introduced by an adjective; (C1) the participial construction with more than one adjective; (C2) the missing guide noun; (C3) the adjective or participle capitalized; (D) the participial construction introduced by a preposition; and (E) the participial construction introduced by a numeral. This is the most comprehensive attempt to analyze the problem yet. I fared no better in my own text<sup>6</sup> in my attempt to bring order into the situation. Like Nock and several other authors I started with the simple participial structure and proceeded to the compound structure, the substitution of the participle by an attributive adjective, the series of modi-

<sup>1</sup> Pollard, C. V.: *The Practical Solution to German Translation*. The University Coop. Austin, Texas. 1950, p. 9.

<sup>2</sup> *Introductory Readings in Chemical and Technical German*, John Wiley & Sons, Inc. New York, 1941.

<sup>3</sup> *New Readings in Medical German*. Henry Holt and Company. New York. 1947.

<sup>4</sup> *Expository German*. The Dryden Press. New York. 1951.

<sup>5</sup> *Op. cit.*

<sup>6</sup> *German Science Reader*. The Ronald Press Company. New York. 1950.

fiers before the noun, the split series of modifiers, and, lastly, to the participial modifier within another.

A brief comparison of these attempts to approach the problem of the participial structure is highly informative. Whereas all authors seem to recognize the simple participial structure as being fundamental to all others, all agreement stops at this point. The Zu-present participle structure in its passive function is recognized by only two authors; the compound structure by three; the series structure by only two; the substitution of the participle by an attributive adjective by three; the use of the preposition as an introductory element to the structure by only two and the split series structure by three authors. The use of either the attributive adjective or the participle as a noun because of the omission of the latter is recognized by two authors, each. Furthermore, the presence of a Der-word or an Ein-word as separate classifying elements, the presence of a numeral in the same capacity and the presence of one participial structure within another are given by only one author, each. This apparent lack of agreement is interesting, but it also points out several features: there is need for some sort of a more definite classification of the participial structures; it may seem advisable to use a definite and comprehensively applicable terminology; and, last but not least, it may be a reasonable assumption that certain characteristics in or near the participial structure be considered as classifying features.

In the following I would like to present a comprehensive classification of the participial structures which is at the same time practical and definite. This attempt I base not only on the literally thousands of examples which have come to my attention, and no doubt, to the attention of every instructor of scientific German, but also on a collection of "gems" which I have made over the course of the years.

I base my classification on (1) external and (2) internal characteristics. As an external characteristic I would assume the presence or absence of an introductory element to the structure (Pollard's Der-word, Ein-word and numeral), thus establishing two general *types*; one having an introductory element and the other having none. Under each of these two

*types* I would then arrange all *variations* (Nock's nomenclature), differentiating among them according to their internal characteristics, i.e. the presence of a participle of either kind; the presence of an attributive adjective; a series of modifying participles or adjectives or combination of them; the presence of a split series; etc.

May I say that for the sake of being a bit less repetitious I mean in the following to add the terms "definite or indefinite articles" whenever I refer to "limiting adjectives."

I would assume one structure to be fundamental to all others, both to *types* and to *variations*. I have above referred to this structure as the simple participial structure:

Der noch heute oft vertretene Standpunkt ist mit dieser Kenntnis nicht immer vereinbar.

The suggested identification and classification will be evident by the arrangement observed below and the terminology will appear in each instance in Part (A) directly above the examples. Almost all examples are, by the way, authentic; i.e. they have been taken from primary sources.

#### A. THE PRESENCE OF A LIMITING ADJECTIVE<sup>7</sup>

##### Type I

There are eleven *variations* to be found under this *type*.

Variation 1. *The Simple Participial Structure*; it is characterized by the presence of a single participle, either present or past, before the noun.

Die Entwicklung der geschichtlichen Verhältnisse, die wir durchlebt haben, gibt nunmehr Gelegenheit zu entsprechender Verarbeitung der vor einem guten Jahrzehnt gesammelten Erfahrungen . . .<sup>8</sup>

Variation 2. *The Participle Noun*; it is the present or past participle used in the noun function due to the omission of the noun. In the process of reading or translating both, participle and omitted noun may satisfactorily be rendered as a relative clause common to both. The present participle

<sup>7</sup> All italics by the author.

<sup>8</sup> Kurz, Karl: *Aus dem amerikanischen Erziehungsleben. Beobachtungen und Anregungen*. Verlag F. Eilers. G.m.b.H. Bielefeld 1950. S. 9.

... unter den in gehobener Stellung *Arbeitenden* ... fällt die *grosze* Zahl der intelligenten Gesichter auf, ...<sup>9</sup>

### The past participle

... unter den in den groszen Maschinenhallen mit der eigentlichen Bedienung *Beauftragten* fällt die *grosze* Zahl der intelligenten Gesichter auf ...<sup>10</sup>

Variation 3. *The Passive Participle*; this is the Zu-present participle in its passive function. It is derived from a Sein—Zu-infinitive verbal structure associated with the passive voice as Das ist noch einmal zu untersuchen.

Was ist Demokratie, aus diesen Zusammenhängen heraus gesehen, also von dem Standpunkt der Aufgabe eines als demokratisch zu *bezeichnenden* Erziehungssystems aus?<sup>11</sup>

Variation 4. *The Omitted Noun*; this is a variation of the simple participial structure in which the noun following a participle or attributive adjective has been omitted because it has been mentioned earlier in the statement. In the process of translating a repeating of the omitted noun is advisable.

Praktisch am wichtigsten sind bei Tieren die herdförmigen bazillären Nekrosen der Leber, und zwar die durch den Nekrosebazillus *verursachten*.<sup>12</sup>

Variation 5. *The Compound Participial Structure*; this structure is characterized by the presence of at least two successive simple participial structures as illustrated under (1) above intervening between limiting adjective and the noun. There may occasionally be three such structures. I have never found more than three. Either a participle or an attributive adjective may be present.

### A compound of two structures

Und es wird Aufgabe der deutschen Schulverwaltungen ... sein, die Lehrerschaft ... darin zu schulen, um einen im letzten Jahrzehnt stark *abgenutzten*, aber hier wieder *richtigen* Ausdruck zu gebrauchen, ...<sup>13</sup>

### A compound of three structures

Obwohl die von Binet *inaugurierte*, von Münsterberg in das Betreibsleben *eingeführte* und seitdem durch viele andere Forscher gründlich *ausgebaute* Testmethode hervorragende Dienste erweist, ...<sup>14</sup>

<sup>9</sup> Ibid., S. 23.

<sup>10</sup> Ibid., S. 23.

<sup>11</sup> Ibid., S. 68.

<sup>12</sup> Nieberle, K. und Cohrs, P. *Lehrbuch der Speziellen Pathologischen Anatomie der Haustiere*. Gustav Vischer. 1931. S. 368.

<sup>13</sup> Kurz, K. S. 8.

Variation 6. *The Attributive Adjective Modifier*; this structure substitutes an attributive adjective for the participle. In the process of translating a suitable form of To Be may be used.

Es hat sich zeigen lassen, dass Zahl und Leistung in der hier *vorhandenen* Bewertung in engem Zusammenhang mit den Naturgegebenheiten des Landes und seiner Bevölkerung stehen ...<sup>15</sup>

Variation 7. *The Modified Attributive Adjective*; this structure is like that in (6) above except that the attributive adjective is preceded by an adverb modifying the adjective.

Dasz höhere Tiere ... etwas lernen können, beweisen, z.B. die *zum Teil staunenswerten* Dressurerfolge des Zirkus.<sup>16</sup>

Variation 8. *The Adjective Noun*; this structure is like that in (6) above except that because of the omission of the noun the preceding attributive adjective appears in the function of a noun and is capitalized. In the process of translating the use of a suitable demonstrative is recommended.

Es sichert dem für sein Tempo *Fähigen* seinen vertraglich feststehenden Stundenlohn.<sup>17</sup>

Variation 9. *The Modifier Series*; this structure is characterized by the fact that instead of containing a single participle or attributive adjective it exhibits more than one, usually two. This series may be composed of participles or attributive adjectives or a combination of them. In the process of translating all modifiers except the first one in the series should be used directly with the noun; modifier number (1) is used in the usual fashion or as the finite verb of the relative clause if the latter form is adhered to.

Dabei miszt er sich selber relativ an der mit 100% *bemessenen möglichen* Höchstleistung. ...<sup>18</sup>

Variation 10. *The Split Series*; this structure is characterized by the fact that one or more members of the series, usually only the first, appears directly after the limiting adjective while the remaining ones are in their normal

<sup>14</sup> Revesz, G. *Die Bedeutung der Psychologie*. A. G. Verlag. Bern. 1947. S. 56, 57.

<sup>15</sup> Kurz, J., *op. cit.*, S. 66.

<sup>16</sup> DeVries, Louis: *A Contemporary German Science Reader*. Rinehart and Company, Inc. New York. 1948, p. 38.

<sup>17</sup> Kurz, K., *op. cit.*, S. 22.

<sup>18</sup> Ibid. S. 46.

position before the noun. In most instances a comma appears after the modifier following the limiting adjective.

Noch frühere Teilungsfiguren in deutlicher Pyknose habe ich selbst zwar nicht beobachtet, doch bildet Amato in seiner Untersuchung über den Einfluss der Röntgenstrahlen auf die Spermatogonien des Frosches *Spireme* ab, welche aus einer *kleinen*, aus eng aneinander gereihten Fäden gebildeten Kugel bestehen.<sup>19</sup>

Variation 11. *The Participial Structure Within Another*; this is perhaps the most complicated structure of its kind. It is best approached by solving the "outer" or "frame" structure first and then following through in the normal fashion with the "inner" structure.

Komplizierter werden die Verhältnisse, wenn wir noch *einen* für die im Gewebe der höheren Pflanze liegenden Zellen wesentlichen *Faktor* berücksichtigen.<sup>20</sup>

## B. THE ABSENCE OF A LIMITING ADJECTIVE<sup>21</sup>

### Type II

The second general *type* of participial structures should theoretically be entirely parallel to the first because all internal characteristics are also found here. And it seems indeed to be so. To be sure, they are less frequently found than the *type* (I); nevertheless, the fact that the largest number of the examples given below are documented would well support the assumption that a second general *type* may be accepted as a criterion of identification and classification. Those examples given which are not documented are nevertheless so reasonable and probable that their kind may be assumed to exist. Personally, I consider this definitely as a separate *type* because translation has to be undertaken by proceeding with the "guide noun," to use Pollard's terminology. Translation is thus centered in a problem of recognition which is quite different from that given in *type* (I).

The noun element of the structure presented

<sup>19</sup> Politzer, Georg: *Pathologie der Mitose*. Verlag Gebrüder Borntraeger. Berlin 1934. S. 6.

<sup>20</sup> Brünning, E. *Die Physiologie des Wachstums und der Bewegungen*. Aus *Lehrbuch der Pflanzenphysiologie*. E. Brünning und K. Mothes und F. v. Wettstein. Verlag Julius Springer. Berlin 1939. S. 89.

<sup>21</sup> In all examples below the "guide noun" is capitalized for greater ease of recognition.

as *type* (B) derives its grammatical aspects from two sources: (1) the use of nouns in the singular number designating quantities, etc.; frequently employed without a limiting adjective as *Baumwolle*, *Holz*, *Wasser*, etc.; and (2) the use of the noun in the plural number also without a limiting adjective and based on its singular number with the indefinite article as *Ein Kind*, *Kinder*; *ein Haus*, *Häuser*; etc.

In the following presentation all characterization such as is shown under (A) shall be omitted to avoid repetition.

Variation 1. *The Simple Participial Structure*; illustrating source (1).

Organische Abfälle: mit Samen verunreinigte BAUMWOLLE, . . .<sup>22</sup>

illustrating source (2)

Ausschliesslich unter Erwachsenen lebende KINDER genießen die Vorteile der Gemeinschaft, ohne zu lernen, die dafür notwendigen Opfer zu bringen, . . .<sup>23</sup>

Variation 2. *The Participle Noun*.

Selbst anscheinend ganz "VERBLÖDETE," Jahrzehnte alte Psychosen, produzieren überraschend vielfältige und zahlreiche Leistungen.<sup>24</sup>

Variation 3. *The Passive Participle*.

Zu übertragende BILDER, SCHRIFTSTÜCKE, USW. sind als Flächen zu betrachten, die aus sehr vielen Punkten verschiedener Tönung zusammengesetzt sind.<sup>25</sup>

Variation 4. *The Omitted Noun*.

Praktisch am wichtigsten sind bei Tieren die herdförmigen bazillären Nekrosen der Leber, und zwar durch den *Nekrosebazillus* verursacht.<sup>26</sup>

Variation 5. *The Compound Participial Structure*.

Erstmalig und in allerdings auch einzigartiger bis dahin in der Geschichte nie möglich gewesener WEISE hat das deutsche Volk Gelegenheit zu einem Anschauungsunterricht . . .<sup>27</sup>

<sup>22</sup> Molisch, Hans: *Pflanzenphysiologie als Theorie der Gärtnerei*. 5. Auflage. Jena. Gustav Vischer. 1922. S. 117.

<sup>23</sup> Degwitz, Rudolf: *Über die Erziehung gesunder Kinder*. Springer Verlag. Berlin. 1946. S. 49.

<sup>24</sup> Rohrschach, Hermann: *Psychodiagnostik*. Zweite Auflage. Verlag Hans Huber, Bern und Berlin. 1932. S. 21.

<sup>25</sup> Hering, W. *Einführung in die elektrische Nachrichtentechnik*. Berlin. Heidecker. 1943. Aus *Expository German* by Francis J. Nock. The Dryden Press. New York. 1951. p. 54.

<sup>26</sup> Analogous to (I4).

<sup>27</sup> Kurz, K., *op. cit.*, S. 7, 8.

### Variation 6. *The Attributive Adjective Modifier.*

Wer Bewegungen rasch erfasst und sie leicht nachmachen kann, wird stets einen grossen Vorteil vor demjenigen haben, der sich nur schwer in ihm fremde BEWEGUNGEN einführt.<sup>28</sup>

### Variation 7. *The Modified Attributive Adjective.*

...d.h. stoffliche Strahlen, die aus rasch bewegten winzigen ELEKTRIZITÄTSTEILCHEN bestehen, ...<sup>29</sup>

### Variation 8. *The Adjective Noun.*

Es sichert für ihres Tempoo FÄHIGE ihren vertraglich feststehenden Stundenlohn.<sup>30</sup>

### Variation 9. *The Modifier Series.*

In beiden Versuchsreihen offenbart das Pantoffeltierchen letztlich Gedächtnis und Lernvermögen und spricht auf zuvor nicht beobachtete äussere REIZE an, ...<sup>31</sup>

### Variation 10. *The Split Series.*

Bei verschiedenen Krankheiten wechselt die Ausscheidungsgrösze der einzelnen Verbindungen, unter Umständen treten neuartige, bei normalen Individuen nicht vorkommende SUBSTANZEN auf.<sup>32</sup>

### Variation 11. *The Participial Structure Within Another.*

Da die Walze aber nur eine beschränkte Tiefenwirkung hat, empfiehlt es sich, in solchen Fällen die sogenannten Krumenpacker zu verwenden, aus einzelnen in grösserem Abstand voneinander angebrachten Ringen bestehenden WALZEN, die. ...<sup>33</sup>

It could well be argued that it is possible to

<sup>28</sup> Knoll, Wilhelm: *Leistung und Beanspruchung*. St. Gallen. Zollikofer. 1948. Aus *Expository German*. Francis J. Nock. p. 112.

<sup>29</sup> DeVries, Louis: *op. cit.*, p. 49.

<sup>30</sup> Analogous to (18).

<sup>31</sup> DeVries, Louis: *op. cit.*, pp. 38, 39.

<sup>32</sup> Staudinger, Hansjürgen und Schmeisser, Martin: *Bestimmungen der Nebennierenhormone im Harn*. Aus *Biochemische Zeitschrift*. 321. Band. 1. Heft. Springer Verlag. Berlin. 1950. S. 85.

<sup>33</sup> Heuser, Otto: *Grundzüge der praktischen Bodenbearbeitung*. Berlin. 1928. Verlag Paul Parey S. 133. (Analogous to).

combine certain of the items listed above, let us say (6) and (7). I hold no brief for or against any such arguments, since this presentation is meant to be only an attempt at a comprehensive classification. Indeed, it may be possible to approach an analysis of the participial structure also from other directions. However, I have yet to see a structure of this type which does not lend itself to the system of identification and classification here presented. Again, I realize that exceptions are always possible; and, if enough of them should be found, it may be possible to condense, extend or otherwise modify the system presented here. Ordinarily, however, I found that whenever I had to deal with an unusual participial structure, it turned out to be a combination of the basic forms presented above. The two examples given below illustrate this statement. I don't think the reader will find any that are more complicated than these. When reading or translating them, one has to keep one's tongue in one's cheek.

1. Weit günstiger liegen die Verhältnisse, wenn eine völlige Zerstörung von Bodendecken auf gleichem Ausgangsgestein durch wiederholte, zeitlich weit auseinanderliegende, ihrem Zeitpunkt nach aber annähernd bekannte NATUREREIGNISSE erfolgt.<sup>34</sup>
2. Aus der auf deutschem Boden, im Herzen Europas, in den nächsten Jahren und Jahrzehnten sich vollziehenden BERÜHRUNG VON VÖLKERN DIESER ERDE MITEINANDER erwächst so möglicherweise dem deutschen Volke schicksalsmässig im weitesten Sinne eine Menschheitsaufgabe, für deren Lösung vielleicht die gerade jetzt zu bewahrende und damit weiterhin sich bewährende SONDERART eines auf einem so kargen, von der Natur wenig begünstigten Heimatboden erwachsenen VOLKES Vorbedingung und damit eine menschheitsgeschichtliche Notwendigkeit war.<sup>35</sup>

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<sup>34</sup> Kubiäna, Walter L.: *Entwicklungslehre des Bodens*. Springer Verlag. Wien. (Jetzt Minerva, Author). 1948. S. 14.

<sup>35</sup> Kurz, K., *op. cit.*, S. 8.

## *Russo-German Bilingualism: A Case Study*

ON THAT all-too-distant day when I first took my seat in the hushed first grade room of our village school, the school of a Dutch-German Mennonite settlement in the southern Ukraine, I knew that I was entering a new and very strange world, a world in which my Low-German mother-tongue would not be understood, a world in which two other languages, very foreign languages, were used instead. I was worried, yet eager to begin the study of the two foreign languages at once. We told our mothers goodbye in Low-German and bravely faced the teacher, our first acquaintance in that foreign world.

Home seemed very far away when this man, who but yesterday had chatted with us in Low-German, now began talking to us in that distantly similar language which we had often heard in church, but never understood—"Guten Morgen, liebe Kinder." In the afternoon the same man began talking to us in a language which sounded humiliatingly like the language of our farm laborers and maids. We realized with pride, however, that we were hearing *High-Russian*, not the *khokhlatsky*, the *Low-Russian* of our stable and kitchen. During the next few weeks and months we were introduced to many meaningless symbols, in print and in writing, for many meaningless words. Since Low-German was not to be heard in the classroom we only whispered to each other in our own language and for the rest kept frigidly silent in two foreign languages.

We were the linguistically fortunate yet somewhat unhappy children of Dutch Mennonites whose ancestors had fled from Holland during the Reformation, had lived in East Prussia for two hundred and fifty years, had left Germany just after they had finally decided to drop Dutch and adopt the German language, and had settled in the southern Ukraine at the beginning of the last century.

Our settlement, consisting of sixty farming villages with a total population of about 30,000, was sufficiently large and compact to permit the

preservation of our language and our way of life. In the course of time their preservation became, in our minds, identical with self-preservation. The economical, intellectual, and ethical standards of the Russo-Ukrainian peasantry surrounding our little German world were low and seemed even lower to us. We did not care to mingle with such people. We stayed at home and let them come to us as laborers and maids. With every generation we thought more highly of ourselves and less highly of our Slav neighbors. It was inevitable that with every generation they liked us less and less. And we reciprocated. When I was a child a Russian meant to me a filthy, stupid, thieving, and usually malicious fellow. Russian became synonymous with everything bad, German—with everything good. Russian was quite literally the antonym of German, as absolutely and as naturally as black is the antonym of white. In our scale of the relative worth of human beings we, the Mennonites, came first—that is understandable; we all love ourselves most—then came the Germans and the Dutch, then the Americans and European nations, then the other civilized nations of the world, and finally, in the distance, scarcely distinguishable from the barbarians, came the Russians. We judged all Russians by our Russo-Ukrainian peasant neighbors and found it difficult to believe that there must be some good, intelligent, and clean Russians in the rest of the country. Evidence of intelligence on the part of the Russians was always heavily discounted. There were, for example, Russians who even wrote books, but these were not worth reading. One evening, as a boy, I was reading "The Captain's Daughter." My cousin, a young man, looked over my shoulder. "Pushkin?" he said. "Ah, that Russian!" There were, fortunately, intellectual leaders among us who knew the Russians well and loved them sincerely. And those of us who continued our education beyond the elementary school, gradually attained to a true vision of Russian culture, of the Russian mind and the

Russian soul. Some of the young men who went to Russian universities—far off and foreign places like Odessa, Moscow, St. Petersburg—even came home with Russian wives. But they were promptly ostracized by their communities.

This, then, was the psychological and mental atmosphere in which we received our early schooling. There was a yawning chasm between our homes and our schools, and each child had to build his own bridge across it. Most of the children never got across and remained Low-German colonists all their lives. A few of us succeeded only after years of blind groping in the dark. But even in school we were forever travelling in interstellar space between two worlds, the German and the Russian. Some of us began to enjoy this after a while as keen adventure, but many became quite tired of such a nomadic life.

Learning High-German was easy compared to our struggle with Russian. High-German, it is true, is so different from our particular dialect of Low-German that at first it seemed a foreign language to us. Yet it amazes me to this day how quickly we acquired a subconscious working knowledge of the various and complicated rules governing the sound shifts and other changes which distinguish High-German from Low-German. Before long we had Grimm and Verner at our fingers' tips and constructed and reconstructed cognates almost at will. By the end of elementary school we spoke High-German quite fluently, even though with doubtful correctness. Our greatest grammatical difficulty came in the use of the dative and accusative cases—"und statt 'mir' sagst 'mich'." Our pronunciation left much to be desired. We were taught to say "kühn" and "schön," but outside of the classroom it was usually "kien" and "schehn." Other mispronunciations might, in a spirit of generosity, be called characteristics of our accent. In any case, our teachers never troubled to correct them; in fact they were usually guilty of them themselves.

Since we acquired much of our High-German from books, it often sounded bookish. To this day I want to say "Komm einmal her!" instead of the colloquial "Komm mal her!", because my composition teacher would not tolerate the

latter. Since we were constantly urged to read and speak distinctly, the more conscientious of us ultimately achieved a distinctness of enunciation that would put a shortwave announcer to shame and now seems somewhat painful.

Our progress in Russian was slow and arduous. Our narrow-minded attitude toward Russian and things Russian drugged our efforts. Russian was a foreign language to us, yet it lacked the fascination of a foreign tongue. It was merely Russian. In our primers and readers we read about Russian boys and girls, but these were not like us. We refused to identify ourselves with these ragged peasant children in *lapti* (bast sandals). And we laughed at the notion that words of wisdom could come out of the mouth of an old bearded peasant who was socially and economically very much the inferior of our fathers. As children of a very orderly German community, we keenly relished the early Slavs' ingenuous confession: "Our country is large and rich, but there is no order in it." These disorderly Russians!

Our progress in Russian was also seriously retarded by lack of practice in school and outside of school. The Russo-Ukrainian lingo of our laborers was of no help. It did not occur to us to seek out the few Russian intellectuals among us for conversational practice, nor did they show any inclination to cultivate the cultural companionship of grade school children. Only those of us who early developed a fondness for reading obtained some much needed additional practice.

We naturally spoke Russian with varying degrees of German accent. Generally, however, we mastered the pronunciation fairly well, although some consonants refused to be softened and the *yery* too often was identified with the German long *ö*. It goes without saying that we were taught the South Russian, not the Moscow accent. The Moscow accent in anyone but a native *Moskvich* was regarded as affectation. I might say to our credit that we resisted the Ukrainian influence sufficiently not to turn the *kh* and *g* into an *h*. Incidentally, we transferred the *kh* in Russian words of Greek origin to their German counterparts, and even now I have to watch myself not to pronounce the *ch* in *Charakter* as in *lachen*.

There was much about Russian grammar and usage that was difficult for our little Low-German, High-German minds to grasp. We experienced the greatest difficulty with the irregular verbs and in the correct use of the aspects. The logic of the aspects was foreign to our German *Sprachgefühl* and we blithely continued to use *budu* wherever *werde* was called for in German: *ya budu napisat*. The vagaries of the Russian stress baffled us. In our reading, poems were welcomed as a relief, for here determining the stressed syllable was automatic.

We were happy to find that we already knew dozens of Russian words which Russian had, presumably, borrowed from Low-German. We recognized in *dura'k* our own *dur'rak*, in *boro'tsa* our own *biro'tsi*, in *koby'la* our *kob'bil*. Other apparent borrowings were: *prostoy*, *vinlovka*, *mogila*, *khata*, *papirosa*, *domkral*, *desiatina*, *guliat*, *piroshki*, and many others.

Our attitude toward Russian and the Russians made an appreciation of the language and its literature in many cases impossible and in all cases difficult. Our love for the Russian folk song, to be sure, was spontaneous. Who could resist it? We generally liked to learn Russian poems by heart and did a great deal of that. But very few grade school pupils ever read a Russian book which was not prescribed as part of the school work. For leisure reading they turned to German books. Our libraries were very poor and had little to offer to those who were eager to read good books.

Once out of elementary school, however, we usually made rapid progress in both Russian and German. We now enjoyed stimulating contact with some of our high-minded and completely bilingual intellectuals. We became acquainted with educated Russians. We had our literary society, in which we diligently strove for our linguistic improvement. Low-German was dropped even from our everyday talk, not only that we might get more practice in Russian and High-German, but also because we were now ashamed of our humble mother-tongue. We rather enjoyed letting the people know that we were their rapidly budding intelligentsia.

On what occasions and to what extent were Low-German, High-German, and Russian used?

(For we really were trilingual, perhaps even quadrilingual, if we also consider Ukrainian which some of our people knew better than Russian.) We used Russian and Ukrainian or a horrible mixture of both with our laborers and our Slav neighbors. Our official documents and business letters were usually in Russian, sometimes in German. We did our mental arithmetic in Russian. We started and stopped our horses with *noa* and *prrr*, and told our cows and sheep in Russian where to head in. We often exclaimed, and occasionally cursed in Russian. (In times of stress bilingualism is a blessing.)

But we never prayed in Russian. All our religious services were conducted in High-German. In our Low-German homes grace at table was said in High-German, and even before we entered school we had learned a High-German bedtime prayer by heart. We were a pious people, yet we rarely touched upon religious subjects in our everyday talk. Religion was inextricably bound up with High-German speech, and a Mennonite would have felt foolish talking High-German to another Mennonite. It never occurred to anyone to address God in Low-German, not even mentally. That would have seemed downright irreverent.

Since our Low-German was not a written language we used High-German in our letters to one another. We would never have thought of speaking anything but Low-German to our father and mother, but we wrote them letters in High-German. How odd, how foreign these letters sounded when they were read aloud in the family circle!

Our few writers must have experienced the same feeling of oddness and spiritual incompatibility when they wrote of our utterly Low-German life in High-German. We had a relatively large number of cultured and culture-loving people among us, yet few of them expressed themselves in writing. With the exception of a few modest, but very charming works in Low-German, no attempt was made to use our dialect in writing. Yet a Mennonite talking High-German to his own wife or son, in his own backyard, was simply not a convincing character, at least not to the Mennonite readers. These readers, moreover, saw nothing worth writing about in their humble village existence and approached the prophet from their midst

with critical intent. They had been brought up on the literatures of Germany and Russia and were content to adopt them, seeing no need to create a literature of their own.

Yet we felt ourselves a distinct people. We adopted Germany and Russia as our countries, yet never identified ourselves with them. We remained "nur uns selber gleich." Yet, although we had the emotions of nationalism, we were denied their normal cultivation. Never in school, and rarely elsewhere, did we read about our own settlements, our own history, our own great men. We did not study our *own* literature. We did not sing our *own* songs. We were denied, as schoolchildren, the thrill which most of my

readers must have experienced, the thrill of spelling out for the first time the story, word for word, which they had long before learned by heart from their mother's lips. The mother-tongue! We were taken away from home very young. Many of us came to love the tongues of our adoption. We became proud citizens of two great worlds. But sometimes even now we dream of a little village lost in the Steppe, and we hear a voice, "Min Jung, wo lang best du nu aul wach"—and we awake very, very homesick.

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#### THE BURDEN SHIFTS TO STRONGER SHOULDERS

The use of slang retards,  
Fosters the use of words that don't belong;  
So England asks its bards  
Of old to ride again and right the wrong.

New American slang  
Threatens Shakespeare and Drayton with a haze  
The English call a clang  
Of discordant, morbid notes of new days.

They're planning to retire  
To ancient pennings of dear old Shakespeare.  
Our newer verbal fire  
May soon supplant the old and this they fear.

Do they forget the strand  
Of newness brought to them by former sons  
Who visited strange lands;  
New words brought home from strange and distant runs?

Their words are not their own:  
They're borrowed words with which they want to live.  
Has modern England grown  
So old, so dull, it has no more to give,

Has nothing to receive  
Ere it folds up to live within its shell?  
Doubtless! Yet men perceive  
American poets are doing rather well!

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# *The Technique of Translation*

## INTRODUCTION

TO SAY that language is a means of communication is to be guilty of a platitude. Yet this truism must be recognized before we can go on to discuss any aspect of language, and any discussion of language must be directly referable to it.

After recognizing this self-evident truth, we are confronted with the fact that world-wide communication is restricted by the barriers of different languages. The different basic languages and their dialects arose in the natural course of events, when groups of people were isolated by nature itself and intergroup communication was restricted, but a universal language has long been held desirable.

Of course, sometimes the desire to communicate has been distorted to serve the purposes of privileged groups. In the ancient cultures, such as the Chinese, the Egyptian, etc., the desire among the educated was *not* to disseminate their knowledge. By the time these groups had developed a culture of a fairly high order it was controlled by a separate caste, such as the priestly in Egypt, and the desire of these persons to retain their privilege and power made them guard their language, especially their written language, fiercely. This shows up particularly as these cultures expanded and annexed neighboring groups into the empire.

The Greeks introduced a slightly different concept into their empire. Their more democratic attitudes found expression in their desire to absorb and colonize, rather than merely to retain slave areas. Of course, this was sound militarily, as it put the Greek Empire on a more solid footing. One of the cornerstones of the Empire was the use of Greek as a universal language. Since all science and art and, above all, philosophy were communicated in Greek, the Hellenistic world may be called the cradle of "universal language."

The ideal of a universal language received even more of an impetus in the Roman Empire. As the Romans imposed their civil law, backed

up by military power, on their provinces, their language, Latin, became the means of all written communication, from law and military directives to literary creations and scientific treatises.

Even after the fall of Rome in 395, Latin continued to occupy the position of a universal language in Western Europe under the auspices of the Roman Catholic Church. After the Council of Nicaea in 325, the Christian world found itself divided into two groups, the Eastern and the Western, and thereafter until the Reformation the history of Western Europe is closely connected with the history of the Roman Church. The Church not only became the leader of religious life, but the guardian of cultural life, too, undertaking to safeguard the cultural heritage of the past through the Dark Ages and then transmit it to new generations. Since the Church's mantle was flung over so many areas with different languages, a universal language was vitally necessary. Latin was the most logical choice, since the civilized world was accustomed to Latin as a universal language and since the seat of the Church was in Rome.

Until the First Reformation, which might be dated from Luther's nailing his 95 theses on the door of Castle Church at Wittenberg in 1517, national literature existed only in the form of folklore. All serious literature, whether art, philosophy, or science, was written in the universal language. Even the Old Testament was available only in Latin. Only after the beginning of the First Reformation and the rise of nationalism did national languages enter the fields of true literature and scientific writing, and the necessity for translation dates from this moment in Western European Culture.

After the Council of Nicaea, Eastern Europe followed an entirely different trend. After the Eastern branch of the Catholic Church, the Orthodox Church, severed relations with Western Europe, the universal language, Latin, was no longer used in the areas under its spiritual

jurisdiction. Communication with the West became very difficult, therefore, and the literary and scientific growth of Eastern Europe was hindered further because this Church existed in small separate units and communication between them was extremely difficult, each unit having its own language, sometimes sharply differing from that of its nearest neighbor.

Folklore existed, as it did in the West, but traces of scientific writing began to appear only after contact with the West forced by Peter the Great. True science appeared first under Lomonosov, in the eighteenth century. However, despite its late start, science in this section of the world, the Iron Curtain countries, is not far behind that of the West today, if at all. Although all these intricate relationships are clear today, they arose historically without preliminary planning, but simply as one event led logically to the next. The history of language is tied in with historical development both reflecting it and being influenced by it.

#### TECHNIQUE OF TRANSLATION

Having traced the development of civilization, thus, through the progress of communication, the problem facing us is how to facilitate such communication. In other words, how are we to transmit knowledge from one people to another?

Such transmission of thought requires, first, knowledge of the language of the people. The problem then arises of how to study this language. From the long lists of textbooks available and from the various applications of acquaintance with other languages, four basic approaches become clear:

1. Learning the language so as to speak it and converse in it;
2. Learning the language so as to read its literature and comprehend the beauty of its phraseology;
3. Learning the language basically, so that one may translate from the native tongue to the language studied; and
4. Learning the language sufficiently to gain information from technical material in one's own field.

The last approach is of special interest to this paper. The importance of translation is recognized by our system of higher education in that Liberal Arts schools require language study

and the doctorate degree requires more or less facility in one or two languages. This is to say that the colleges and universities of the United States recognize that the man who will do original research (in any field of science, natural, physical, or social) *must* be able to gain information from other workers in the same field but using another language.

This ability to correlate and apply the knowledge of others is a fundamental factor in developing the standard of living enjoyed in the United States. The basic characteristic of science in the United States is the rapid application of new scientific developments to industry, which is covered by our phrase, "know how." For European scientists, seemingly, excluding perhaps the Germans, the solution of fundamental problems has seemed more important. Once the problem has been solved, they tend to lose interest in the application of such solutions to practice. Recognition of this different approach to science in the culture of the United States emphasizes the importance of translation to maintaining our standards of progress.

The concept of translation covers a broad field. Most of us think of literary creations when the word "translation" is brought to our attention.

I do not wish to decry the importance of such translations or the high order of linguistic skill required. They require that the particular state of mind or of emotion of the original author be recreated. This means that verbatim translation cannot be tolerated. Instead, it is apparent that the translator of a literary work must be an accomplished author himself, able to use the words and phrases of the language into which he is translating to convey the emotional context of the original.

Very different is the problem of scientific and technical translation. The aim is to convey information, the information contained in the original work. If the conclusions of the original are erroneous, it is not the prerogative of the translator to rearrange data and draw different conclusions. His job is to tell the world just what the original author said.

By the same token, the translator must exercise great care to translate correctly. Of the possible translations for one word, the field of study alone can determine which one, and

only one, is applicable. The wrong choice may affect an entire process or method basically, and even may convey exactly the wrong information. Technical writing is strict and precise, and the same precision must be observed in translations, particularly the shading of meaning of words.

Special hazards attend technical translation. The first is in the particular field of science, itself. In the present stage of scientific and technologic development, each area of study has its own terminology. No one who is completely unacquainted with the field in which he is translating can expect to produce a valuable contribution to the total knowledge in that field, or even a correct translation. Some perusal of an elementary textbook on the subject is a "must" before translation is even attempted, and it may be necessary to do quite a bit of study of the subject. To illustrate this point, suppose that a translation is required in the field of nuclear physics, or of quantum mechanics. There *are* no elementary textbooks in these fields; the elementary textbooks for nuclear physics are those on general physics, mathematics, and electronics. Translation in the field of quantum mechanics requires a little more advanced knowledge of mathematics and some chemistry. It is apparent that the translator must do a good bit of preparation to even acquire the vocabulary of the field. In this respect, too, I might mention that no scientific translation should be considered finished until it has been judged technically sound by an expert in the field. Sometimes lengthy conferences between the expert and the translator will be required.

This hazard was illustrated well recently by the experience of one of the physicists at Battelle who encountered a mathematical error in a book translated from German. Upon checking the original, he discovered that one word in a derivation had been translated incorrectly, that is, the wrong word had been chosen from those available, and this changed the meaning of a whole passage.

Another example in translating from Russian is the error resulting from confusing the two verbs "pafit'" and "párit'" in a description of the simple electrostatic experiment whereby one charged plate is suspended freely above

another charged plate. Incorrect translation of the verb led to the meaningless concept of one charged plate "boiling" above the other, instead of "soaring" or "flying."

The second requirement is to know well the language from which one is translating. For technical translation, the importance of understanding the mechanics, i.e., the grammar, of the language cannot be stressed too much. It is not enough to be able to read a paragraph and understand what the author "is driving at." The exact relation of each word to all others in the sentence must be clear. Sometimes the technique of diagramming sentences which American students learn in their grade-school English lessons is very valuable here, because what depends on what can determine a method or a derivation.

In working with the Russian language, the word "zamena" is a good example of this point. The dictionary gives "substitution" as the preferred translation, but using "substitution" in the phrase "zamena vysokouglerodistykh pruzhinnykh stalei nizouglerodistoi" leads to "substitution of high-carbon spring steels . . ." Then what is to be done with "low carbon" in the instrumental case? The basic concept of "zamena" is replacing one thing with another, and it must be recognized clearly that the noun in the genitive case which follows is the thing being replaced and the noun in the instrumental case is the thing replacing. Then the phrase becomes, in good English, "replacement of high-carbon spring steels with low-carbon steels."

The related verb, "zameniat'," and the noun, "zamenitel'," must be handled as carefully.

The importance of a clear, basic understanding of prepositions is paramount. This is particularly true of the Russian language, as the prepositions appear so frequently as prefixes to both verbs and nouns, and in technical work especially they have little relation to the perfective tenses. Imagine the error introduced into the description of an apparatus if "vykhod" were confused with "vkhod."

The Russian verbs "zapolnit'" and "napolnit'" illustrate the extra precision that cannot be translated smoothly sometimes, as English usage makes no distinction between filling a container that originally was empty and filling

one that already had something in it, or if such a distinction is necessary it usually is apparent from the general context.

The importance of a basic knowledge of the mechanics of the language into which one is translating must be recognized, also. However, such familiarity is the prerequisite for any writing, especially technical writing, so it need only be mentioned here. No matter how well one knows the language being translated, the translation loses its value when the reader cannot determine what things are being compared, or whether one process follows or precedes another.

In addition to the preceding, translation, as any other profession, uses certain special tools, as well as the individual's skill. Such tools include comprehensive dictionaries of both languages, technical handbooks, grammar books, and textbooks.

#### RUSSIAN TRANSLATION

As N. W. Baklanoff pointed out in the "Report of the Committee on Teaching Scientific and Technical Russian (AATSEEL),"\* "It will hardly be denied that the extreme international and technological importance of Russia today makes it imperative to have available a large number of people who are capable of handling the Russian idiom directly."

Yet they are not available. There are many reasons for this, not the least of which are the difficulties of the language itself. Still, these difficulties have been exaggerated greatly, and there is no reason why Russian should not be studied as widely as German, for instance. Translation should be emphasized particularly, since so little of the technical advances of the Soviet Union have been made known through translation.

Translating from a Slavic language entails certain special hazards. The initial hazard, that of the special alphabet, will be passed over here, as it is recognized by both teachers and students.

The first hazard I might emphasize is that of the sentence structure itself. This is the stum-

bling block to so many whose acquaintance with Russian, for example, is based on its being spoken at home. The special feature of the Russian sentence is the way in which the modifying phrases precede the noun or verb modified—we might almost say they precede the antecedent. Such a sentence as, "As a photoelectric cell they call a device, the basic component part of which represents a 'light-sensitive' material, under the action of the falling on it light to cause a change of regime of the electric circuit, a link of which the photoelectric cell is," is an excellent example.

The only solution to this difficulty is to know the grammar so well that a clear English sentence can be drawn from the mass of words. Thus, the above sentence becomes, "Photoelectric cell' is the name given a device of which the basic part is a 'light-sensitive' material, capable, under the influence of incident light, of causing some change in the operation of the electric circuit of which it is a part."

Much work with Russian technical writing reveals certain standard phrases whose translations may be abbreviated greatly and varied to suit the occasion. "Pri etom" is such a phrase, and it may be translated "in this case," "during this," "thus," etc. The phrase "v kachestve" followed by a genitive is an example of the phrase which may be switched around very smoothly. Clear English treats this simply as "as." Thus, "v kachestve primera" becomes "as an example."

Russian technical writing also contains a hazard in that the words themselves may be either basic Slavic-root words or "Russianized" Latin words. Much of our technical vocabulary is international and the meaning is clear, as in "elektrichestvo" and "gidravlicheskie."

However, some of these words do not have the same meaning as in English, just as words which are definitely Slavic and part of the "everyday" vocabulary may be found in technical writing with special meanings. A good example of this is the use of the word "svecha" to mean "spark plug." Another good example is the use of "zaichik" in an article treating an optical system. Here, the "little rabbit" refers to a spot of light reflected by a mirror.

Perhaps the greatest challenge to the translator is posed by words not in the dictionary.

\* Presented at the annual meeting of the American Association of Teachers of Slavic and East European Languages in December, 1951.

There are several fairly good Russian technical dictionaries, but the dictionary always lags behind the "art" in any language. A personal experience in this respect was concerned with a translation on cosmic rays and the word "ozhe" as an adjective describing a "cloud"—the "cloud" being used here in the sense of cosmic-energy particles. The dictionary was of no assistance in solving the problem, but an expert in the study of cosmic rays was able to ascertain that the word was simply a Russian transliteration of the word "Augier," the Frenchman for whom this type of "cloud" is named.

Then the author himself may make up a word to express himself more clearly. This happens not infrequently in any language and is hardly noticed in the language with which one is thoroughly familiar. Still, it does *not* make translation any easier. The only way to solve the problem posed by such a word is to separate the word into its root (or roots) and appendages—prefixes and suffixes. Then, working from the basic meaning of the root or roots, the "sense" of the word will become apparent. If there is no English equivalent, the basic translation may be enclosed in quotation marks, and perhaps the English language will be enriched with the new concept.

The problem posed by a different fundamental concept of a method or process is rather difficult of solution, as is that of a different approach to a problem. Both these problems serve to emphasize the basic difference in the psychologies of the western nations and the Slavic people. There is no way for the translator to hurdle this barrier, but he should recognize it and translate so clearly that the difference, when present, can be recognized clearly.

Such words and expressions should be classified immediately in a card index. Any Russian words which have different meanings in different phrases should be indicated in the file in the phrases in which they appear. It also is recommended that a special glossary be compiled of specific terms for different fields, which will greatly facilitate translation in these fields. Soviet Russia today is far ahead of us in this respect. Today Soviet literature has more than 47 glossary-type English-Russian dictionaries for different fields of the natural and social sciences, thus recognizing the importance of

the scientific achievements of the English-speaking world.

Such glossaries could be compiled in our own country and would facilitate greatly translation from the Slavic. The simplest method would be just reversing the words in the Russian glossaries. However, such a project requires time, money, and energy, and the concept of immediate monetary return on the investment dollar hamstrings such a project.

#### CONCLUSIONS

The primary premise of this discussion is that translation is worthy of a linguist, and the secondary premise is that the Slavic languages, especially Russian, are subjects of maximum importance.

The importance of language facility is just beginning to be recognized in the United States. Perhaps this is because the United States comprises such a large territory where just one language, English, is used. From the historical point of view, this is a very interesting phenomenon. Despite the fact that, since its inception, the population of the United States has been augmented by the incorporation of tremendous numbers of groups from different countries, the purchase of Louisiana, the acquisition of northern areas containing many French-speaking people, etc., the tremendous power of Americanization and absorption has welded the agglomeration into one people. The population of the United States might be compared to an oriental rug, in which the design is made up of many little pieces of different shapes and colors.

Generally, the second generation of an immigration group has forgotten its national language and become purely American, using American slang and thinking in American patterns, despite the diversity of foreign surnames. Perhaps the tremendous desire to be an American is reflected in the American's disdain of foreign languages.

However, the passage of time has led our educational system to recognize the need to be familiar with foreign languages, and such familiarity is now obligatory in many high school courses and schools of higher education.

A point of major interest is what languages will be required. From the immigration history

of the country, it is clear that French and German will be pre-eminent, representing two of the most important language groups in the United States and perhaps also being preferred by students as "the line of least resistance." In recent years the closer relations with South America have brought Spanish into the foreground as a desirable language to study.

In spite of the fact that the Slavic-language immigration group has been of major numerical importance, these languages never have been considered a proper subject of study. Perhaps the most important reason for this is that most of these immigrants were "low class," mostly agricultural laborers, with strong instincts toward segregation. The second generation, then, always felt a strong desire to leave its background entirely and become "American."

Another reason for ignoring Russian as a language appropriate for study in the past has been that, until the Soviet regime, all papers in any scientific field written by Russians were published in other languages and other countries, mostly France and Germany.

Only after the Revolution in 1918, when many Russian and Slavic intellectuals began to enter this country, did any interest in these languages appear. But the different alphabet and the difficulties in pronunciation and grammar led these languages to be studied simply as linguis-

tic oddities, with no attempt at practical application.

The picture is changing, slowly but surely. It is unfortunate that the tense international situation must be the driving force behind this change, but surely the admission of the language of such a large group to the arena of those favored for study will enrich the cultural heritage of the world.

The field of technical translation is so wide and so complex that the few ideas presented here by no means represent a comprehensive treatment of the problem. Such treatment would take many pages and much longer than 15 minutes.

This short survey attempts only to emphasize three main points:

1. The absolute necessity today of having competent technical translators available, especially in the Slavic languages.
2. The special difficulties involved in technical translation.
3. The means of overcoming the difficulties inherent in technical translation, as developed in the Translation Department of Battelle Memorial Institute.

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## *The Implications of the Current World Situation for Foreign Language Instruction*

**E**VEN in terms of mere physical locomotion our world has become staggeringly small. The recent four-day globe-girdling flight of an army plane has served to point up sharply this world shrinkage. It is a far cry from the breathtaking eighty-day trip of Jules Verne's hero of the nineteenth century. Let us linger some moments in imagination on this four-day flight and while away the refueling time on a few thoughts about the languages of the natives below. Out of Texas with its English, American-style, with overtones of a southern accent, the plane heads for the Azores. It is circling about there not many hours later. What do they speak below? English, of course. But do not forget the Portuguese spoken by the natives as mother tongue. There are 50 million speakers of that Romance language.<sup>1</sup> Next stop Dahrhan, Persian Gulf area. Arabic is spoken here. Again natives find it profitable to know some English. Then, on to the Philippines—a long hop. English and Spanish are important now. Spanish has the edge in terms of use. But in addition, a few of the 2,800 languages of the world are spoken here as native tongues.<sup>2</sup> Finally, back to United States soil and the English which at least one authority insists is American a distinct language.<sup>3</sup>

The problem of linguistics has become a major one in the interdependence of nations. Normal relationships between nations have always involved a measure of knowledge of other peoples' tongues. Today, with remote nations but hours apart by plane the problem of sheer understanding of each others' words becomes deadly serious. Our one world has many linguistic subdivisions.

The recent decrease in New York City foreign language registers does not augur well for the immediate time ahead. Our United Nations City with its Babel of tongues has now become a permanent fixture of New York City. Aside from the simple utilitarian value of for-

eign language in terms of newly-created jobs in New York City, it is of prime import for world peace that we get to know our U. N. neighbors, many of them with but scant knowledge of English. What better incentives for learning foreign languages?

It is a truism to note that there is need for better understanding among peoples. A knowledge of language as part of the culture of other peoples can serve this need well. In view of the 2,800 languages of the world, are we then butting our heads against a stone wall? Not at all. First, this large number of languages can be reduced to considerably less than one hundred that are culturally and economically of great importance today. These are further reducible to a scant score of significant languages, significant chiefly from the point of view of the widespread nature of their use.<sup>4</sup> This is not a reflection on languages that are less current nor does it hamper the growth of fast-growing languages like Malay which is having a genuine rebirth today in Indonesia and is spoken by 100 million people.<sup>5</sup>

The elaborate preparations made by the United Nations to insure simultaneous interpreting of important speeches into the official languages of the U. N. testifies to the seriousness of the need for linguistic understanding. A late issue of *The UNESCO Courier* reported: "The radio system of simultaneous translation,

<sup>1</sup> Pei, Mario A. *The World's Chief Languages*. Third edition. New York, S. F. Vanni, 1946, p. 28.

<sup>2</sup> Gray, Louis H. *Foundations of Language*. New York, The Macmillan Co., 1939, p. 418.

2,796 is given as the number of languages in the world. This includes more than 2,000 spoken by not more than a few thousand individuals each.

<sup>3</sup> Mencken, H. L. *The American Language*.

<sup>4</sup> Pei Mario A. *The Geography of Language*. N. Y., S.F. Vanni, c1944, pp. 13, 14.

<sup>5</sup> Hart, Donn V. "Unesco Studies One-World Language Problems." *The French Review*. XXII: 4, February, 1948, p. 317.

which saved so much time at the Beirut (Lebanon) Conference, was first used at a world conference of teachers in Endicott, New York State."<sup>6</sup> We of the educational profession of the Empire State can well feel proud of this "first" in mutual understanding. At the Beirut Conference held at the end of 1948, Arabic, French and English were the official languages. Later Spanish was added. At this same gathering, in his farewell address as retiring Director-General of UNESCO, Dr. Julian Huxley stated: "I would like to reiterate here what I (have) said on other occasions, namely that no peace will be permanent unless it is based on cooperation in scientific cultural affairs."<sup>7</sup> Linguistic understanding ranks high on the list of cooperative effort in cultural affairs.

The United Nations Educational Scientific and Cultural Organization is peculiarly fitted to take up the discussion of language usage. UNESCO has attempted to bring some semblance of order into the welter of language Babel. A practical solution has been suggested by its committee of world famous language experts. The problem the committee set itself was to study "how far barriers to international understanding created by a multiplicity of mother tongues could be overcome by the general teaching of a common auxiliary language."<sup>8</sup>

The tentative solution arrived at is almost startling in its simplicity. French and English have been suggested as auxiliary languages throughout the world. All governments are to be urged to institute one or the other as a second language. This could only take place after, or along with, the more pressing problem of Fundamental Education to eradicate illiteracy. To maintain a semblance of uniformity the committee recommended French or English, occasionally both, as auxiliary languages for specific areas. The choice of these languages was based on practical considerations of present use.<sup>9</sup>

What of other major languages of the world? They are not to be by-passed but to serve as regional auxiliary languages where they are widely spoken. For instance, Malay would serve as the regional language for the Indonesia region and French as the world auxiliary language for the same area. A comparatively simple scheme to bring order into the chaos of languages in some areas of the world. The 500-odd languages

of Africa would have French or English as an auxiliary tongue while native languages would still be maintained intact. In fact some of these languages are in process of being put into written form for the first time.<sup>10</sup>

Language as a basic art of communication would come into its own all over the world. This linguistic outline as drawn up by the UNESCO committee of language experts is attempting to avoid the pitfalls of a superimposed language of a master people. Rather, the effort is concentrated on seeking a *modus vivendi* in a fast-shrinking world where peoples of many nations are in constant contact. However, there is a serious difficulty that may well upset the applecart of one-world language plans. A widely-spoken language like Russian or Spanish may easily overstep the borders predetermined by a United Nations committee. French as a world auxiliary language to be used in Europe outside the Soviet Union has already been supplanted by Russian as the major auxiliary language in some countries of Eastern Europe.

How these auxiliary languages are to be taught in a world of more than 50% illiteracy is one of the basic tasks the UNESCO has set itself. It forms part of the program of Fundamental Education. It is recognized as "one of the paramount problems for education, science and culture on the international level."<sup>11</sup>

How does the discussion thus far affect foreign language instruction? The approach is determined to a considerable extent by the point of view expressed. Language as the pre-eminent art of communication is a major criterion. No longer is knowledge of a foreign language to be considered the mark of a cultured individual, a badge of distinction raising him above the common herd. Rather than stress on literature, foreign language instruction must be concerned with the means of expression of basic human

<sup>6</sup> *The UNESCO Courier*, December, 1948-January, 1949, p. 8.

<sup>7</sup> *Ibid.*, unnumbered center page.

Dr. Huxley's speech was made on December 10, 1948.

<sup>8</sup> Hart, Donn V. "UNESCO Studies One-World Language Problems." *The French Review*. XXII: 4, February, 1948.

<sup>9</sup> *Ibid.*

<sup>10</sup> *Ibid.*, p. 318.

<sup>11</sup> *Ibid.*, p. 319.

needs. Professor Pei has drawn up a series of lists in several tongues in his book on *The World's Chief Languages*. His lists of something more than 1,000 words and expressions in each of several languages form an excellent framework for the study of the chief world languages.

Studies of the results obtained in the Army Specialized Training Program, better known as ASTP program under wartime pressures present a confused picture of results obtained.<sup>12</sup> At its best the ASTP program emphasizing the oral-aural approach with very small classes (not more than 10 per group) produced excellent results in a minimum of time. Selected soldier-students learned foreign languages in a very short time. Unfortunately, as Elton Hocking points out in the *Modern Language Journal* the ASTP program seldom had its best foot forward. Its methods and materials were far from uniform. Yet its best features are readily adaptable to civilian use.

Results obtained in the last few years in the armed services programs and in advances in civilian methods of foreign language instruction have led to a great expansion of the possibilities of learning foreign languages. The UNESCO committee of world language experts has concluded that latest developments in methods of teaching and instruments furnished by radio, phonograph, motion picture and film strips

open up new possibilities of mastering foreign language in a comparatively short time by any person of normal mentality.

This utilitarian view of foreign languages does not preclude the learning of language as part of the equipment of any well-educated individual. The merging of an earlier academic concept with the newer utilitarian point of view is expressed succinctly by Dean James G. Leyburn of Washington and Lee University: "The ideal I cherish, then, is that our students develop an increasing awareness of our intellectual and spiritual heritage, but particularly an increasing sense of participation in Western culture. If we are to participate, we must be able to communicate. If we are to communicate, we must know, with all their subtleties and shadings, the languages of our fellow-men"<sup>13</sup>

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<sup>12</sup> Hocking, Elton. "Language and Area Studies in the Armed Services." *The Modern Language Journal*. XXXII: 7, November, 1948. pp. 512-516.

McDonald, Pearl S. "The Consensus of Opinion on the ASTP." *The French Review*. XXI: 2, December, 1947, pp. 129-133.

<sup>13</sup> Leyburn, James G. "The Educational Value of Modern Languages." *The French Review*. XXII: 3, January, 1949, p. 259.

## *Lack of Languages and American Work in Europe*

I would like to limit my paper to the topic I selected.\* No one will deny the cultural value of studying foreign languages. However, we are reluctant to accept the study of languages as technical aid. I believe it can and should be both. The second phase is the topic of my paper.

THIS conference recognizes, as mentioned in its statement, that "America has now been catapulted into world leadership." This American leadership is not an abstraction, nor an "Academic" idea, but a policy the reality of which expresses itself in a series of active working functions. Let me recall them to you: In addition to the far flung activities of the State Department, America has had for seven years and still has occupation forces in Europe and Asia; America has the leadership in the North Atlantic Treaty Organization; it has leadership in the Mutual Security Aid program, and, in addition, there is the constantly increasing work of technical assistance for underdeveloped countries. Moreover, America has been the most active partner in the International Refugee Organization, and vital resettlement work continues under different auspices.

It is clear that all this work calls for understanding of foreign languages, if it is to realize the greatest results.

Thousands of Americans are all over the world working on the various programs. These Americans, civilians and military, not only must carry out the *job* of the agencies in which they work, but, in their actions and behavior, must convey the *purpose* of our work to the peoples of the world—the idea of freedom instead of slavery, security for peace instead of talk of peace.

How well have we succeeded? I remember a remark made by a Government official: "As usual, we make mistakes, but we come out all right." But mistakes are costly. While America has proven its competence and ingenuity in carrying out the job it undertook, it is often asserted that Americans are not liked, that they

are often mistrusted. Soviet propagandists have frightfully exaggerated the mistrust, which they themselves have knowingly helped to create. But nevertheless there is an element of truth in it, that we are not succeeding as much as we can and should. Why is it so? With the great humanitarian and political job America is doing, it has failed considerably to communicate to the native peoples what it is doing. It is often said that our propaganda is bad, but we don't need propaganda, what we need is to hammer at the truth—but we must hammer at it in their native languages, man to man. Lack of languages has been a great barrier. Not knowing the local language, the Americans overseas live in American ghettos, they have no cultural relations with the natives. The "melting pot" idea, one nation with one language, cannot be applied to work in foreign countries. We can secure *real* cooperation if we can talk to the people in their own language, if we show interest in their life, in their culture, in their psychology. Mutual security is impossible without mutual understanding. One of the biggest obstacles is lack of languages.

We have been in this "business" since 1939 and will be in it for a long time to come. Some efforts have been made by a few universities and some government agencies to improve the situation, but the general impact has been small. In my contact with hundreds of Americans working in Europe, I could count on my fingers the few who spoke a foreign language. Yet they had to interpret the laws, the economic conditions and mood of the people. A lot of the work was done with the help of untrained Displaced Persons or native interpreters, not always reliable in their understanding of our language or in their politics. One local Consul used a DP as an interpreter, to whom later en-

\* Paper read at the Fifth University of Kentucky Foreign Language Conference, April 25, 1952.

try to the U.S.A. was denied, justly, for political reasons.

The reservoir for American employees abroad is the colleges and universities. We have expanded and speeded up our technical and professional education, but we have neglected the very important field of communication. Colleges and universities have been too much influenced by the popular trend. During the war, for example, when Russia was our ally, the study of Russian increased in colleges; with the war's end Russian went down.

We require from science students working knowledge of a foreign language, yet how much more important is the knowledge of the language of a country for students—economists, social workers, historians, etc.—who will work in foreign countries after graduation.

Let me tell you of an incident which happened in the British zone in Germany. In 1946, during the years of repatriation of Soviet citizens, but after the forced repatriation, a Soviet mission arrived in a DP camp, whose inmates met the mission with great hostility. A British major took the floor at the meeting and, quieting down the enraged audience, told them that any insult to a Soviet officer would be an insult to the British Crown. The Soviet Captain took the floor. In his speech, urging them to return to the Soviet fatherland, he said: "UNRRA has been feeding you on money the Soviet Union has given them, soon we will stop support to UNRRA, then you will be thrown out to beg in the streets. The British have promised to catch all those of you who refuse to return to the Soviet Union and deliver them to us." All this was said in the British Officer's presence. After the Russian DP's subsequently explained to the British Major the statements

the Soviet Captain made, notes to the Soviet Mission followed, denials that the Soviet Union had contributed a cent to UNRRA, etc. How effective would have been the expose of the Russian Captain on the spot, if a Russian speaking British officer had been present.

Recently in Switzerland I was the guest of a former student of mine who was an economist for ECA, attached to our Swiss Legation. His preparation for the job included languages—he studied German during his college years, then one year more at the University of Zurich—he has been most successful and enjoyed the confidence of the Swiss more than any other foreign representative.

In my own case, I was able to get interviews and reports published in the German Press. A Public Relations Officer from Geneva asked me how I did it, since they had been unable to get the German Press to print reports. The answer is simple. I was able to discuss matters with German editors and reporters in their own language, I was able to explain our work, and, on the other hand, I was able to understand the issues, the misunderstandings and the doubts that troubled them. It was possible to bridge our views.

In conclusion, I would like to suggest that our educational institutions—colleges, universities and even high schools—must make plans to remove this obstacle. They must find a way to equip our overseas workers with the languages they need. "No room in our curriculum" is an inexcusable answer. Our educational system must be more sensitive to the needs of our country and of the world.

ESTHER S. COREY

*4980 Marine Drive  
Chicago, Illinois*

## Audio-Visual Aids

### FREE LOAN FILMS

#### *Germany:*

"Marshall Plan at Work in Germany," 1951, 11 min. This film is a report on the effectiveness of the Marshall Plan in helping the Germans obtain economic stability. (AF Films, Inc., 1600 Broadway, N. Y. )

"Operation Vittles," 15 min. Shows how the Berlin Airlift operated to supply blockaded Berlin by air. The supplies are shown being loaded and delivered to Berliners under good and bad conditions. The children of Berlin are shown playing airlift and eagerly await the candy dropped by handkerchief parachutes in "Operation Vittles." (Dept. of the Air Force, Harrisburg, Pa., or Mobile, Ala., or Oklahoma City, or Macon, Georgia, or Sacramento, Cal., or San Antonio, Texas)

"The Big Wheel," 1950, 17 min. The 35th Infantry Division began with wheels on the Santa Fe Trail in 1846. On July 5th, 1944, the 35th became part of the invasion of Europe. It engaged in fierce battling at St. Lo and in the rescue of the 30th Division's Lost Battalion and beat back the fury of four German divisions. After crossing the Rhine and over-running the Siegfried Line, the 35th took part in the 9th Army's drive to crush the last German resistance. (Dept. of the Army, Military District of Washington, or any of the other five districts in the country, Attention of the Signal Officer)

#### *Italy:*

"Marshall Plan at Work in Italy," 1951, 13 min. This film tells the story of the effect the Marshall Plan aid is having on the welfare of the Italian people. (AFFilms, 1600 Broadway, N. Y.)

"Trieste to Lampedusa," 1951, 15 min. A new Triestean fishing fleet, a contribution of Marshall Plan aid, sails to the Italian island of Lampedusa for the summer fishing season. It provides employment to Triestean and

Lampedusans and provides additional food for the people of Europe. (AFFilms)

"R 521," 1951, 12 min. This film pictures a trip from Milan to Rome on Italy's latest and swiftest express train. With Marshall aid funds, the country's devastated railroads and equipment are rapidly being restored. (AFFilms)

#### *France:*

"The Coppersmith," 25 min. This film presents the mining and processing of copper and includes some of its industrial uses. Available with the commentary either in French or English. (French Embassy, Cultural Services, 934 Fifth Ave., N. Y. 21)

"The Home We Love" 1951, 10 min. Shows the recovery of Mazamet, a famous wool processing town in France, by means of renewed wool and hide shipments made possible through Marshall Plan aid. (AFFilms)

"Marshall Plan at Work in France," 1951, 11 min. Presents a report on the contributions of the Marshall Plan to the efforts of the French people in achieving economic recovery. (AFFilms)

"Village That Wouldn't Die," 1951, 13 min. Tells the story of the people of Aunay-sur-Odon and their three towns. The first was destroyed in the Normandy liberation; the second was a shanty town built by the inhabitants who refused to leave the site; and the third is a modern town complete with a hospital, built by aid from Marshall Plan funds. (AFFilms)

"Reconstruction de Viaduct de Chaumont," 15 min. Presents the various phases of the reconstruction of this famous bridge on the Marne River. The film is highly technical and the commentary is in French. (French National Railroads, 610 Fifth Ave., N. Y. 20)

"Restoration of the French Railroads," 67 min. Shows in detail the work which has been done on the restoration of the French railroads, which were badly damaged during World War II. Highly technical. Commentary in English (French Nat. RR.)

"Henry's Story," 1951, 12 min. Henry, who lives in Strasburg, knows all about the new fleet of two thousand steel barges for Rhine River commerce that are being built in his home town from prefabricated steel manufactured in America and made available to the French through E.R.P. funds. The film tells how one of these barges reaches the individual owner. (AFFilms)

*Air France Free Loan "Flight" films:* "Flight to Paris," beautiful Kodachrome, narrated by André de la Varre in English, 20 minutes duration. "Flight to Lourdes," 12 minutes; "Flight to the French Riviera," 20 min., (Also Flight to Immortal Rome, and "A Day in the Life of an Air France Hostess", 10 min.). All available from Air France, 683 Fifth Ave, N. Y. and other cities. Already mentioned in this column: TWA's "Flight to . . ." films: France, Spain, Greece, Egypt, Portugal, England, Switzerland, Italy.

#### *Latin America:*

"Arcing Rods." 1950. 25 min. Shows the subject of deep sea fishing. It was taken in La Paz, Mexico, on a deep sea fishing jaunt in which Dick Miller, champion and expert fisherman, lands a two hundred pound marlin. (Phillips-Ramsey Co., First Nat. Bank Bldg., San Diego, California)

"Enchanted Holiday," 1952, 32 min. Presents the story of a thirty-eight day cruise on board a Moore-McCormack Line ship from the United States to the east coast of South America, stopping to visit at Trinidad, Brazil, Uruguay and Argentina. Available to college groups only. (Moore-McCormack Lines, 5 Broadway, N. Y. and other cities)

"Land of Potential," 1951, 25 min. This film tells of the vast potential wealth of resources of our neighbors to the south. It was taken in Bolivia, Brazil, Colombia, Chile, Ecuador, Peru, Uruguay and Venezuela. Modern equipment is shown in roadbuilding, housing, airport construction, farming and land clearing. Spanish narration only. (Caterpillar Tractor Co., Advertising Dept., Peoria 8, Ill.)

"Mystery of the Incas," 29 min. Shows in

full color, a trip to the site of the ancient Inca civilization and shows the ruins uncovered by twentieth century archeologists. It shows the Inca museum and the beauty and strange customs of this ancient civilization. (Ideal Pictures Corp., 65 East Water St., Chicago 1, and other cities)

"Viva Mexico," 1951, 22 min. This film, in full color, describes the adventures of a reporter-photographer who goes to Mexico on an assignment for his new association. It covers all of tourist Mexico, including a bullfight sequence and water skiing. (American Airlines, Chicago, New York and some fifty other cities.)

"Wheels Across the Andes," 30 min. Color. Shows a record of the Denis Expedition into the Andes Mountains. Shows present civilization and native dances and the ruins of past civilizations. (Ideal Pictures)

"Wings to the Word," 27 min., 1951. Shows the protestant mission board's use of the airplane to reach the needy illiterate of hinterland South America. Depicts the actual experiences of Rogers Perkins, who plays his real life role in contacting the jungle people of Brazil by air. (Civil Aeronautics Administration, Audio-Visual Aids, Washington 25, D. C.)

#### FREE FILMSTRIPS

The French Embassy, Cultural Services, 934 Fifth Ave., N. Y., has for free loan many new filmstrips, mostly, however, on semi-technical material, such as Evolution du jardiage, La forêt, Les insectes, etc. but others of more literary appeal (*Le coq et la poule*!). Carl Schurz Memorial Foundation, Incorp., 420 Chestnut St., Philadelphia 6, Pa., is still the best source for filmstrips on Germany. Its collection contains much literary material. Apply for list and information.

#### VISUAL-AIDS REALIA

Slides on Latin America: Slides, Box 206, La Habra, California. Atkins Travel Slides, Inc., 2045 Balboa St., San Francisco 21, Cal., covers Mexico and Guatemala fairly well. Also Italy, France and other European countries. Sets of 8 color slides for \$1.95. That's cheap!

J.S.

# Meetings

## Central States Modern Language Teachers Association

The Thirty-fifth annual meeting was held at the Hotel Statler in St. Louis on May 2-3, 1952. The theme of the meeting was "America's Need of Languages in World Leadership."

The Teacher Training Section, Professor Elton Hocking of Purdue University, chairman, and Miss LaVelle Rosselot of Otterbein College, secretary, was called to order at 2:00 P.M. on Friday, May 2.

On the central topic "Teacher Training for the Various Levels" a symposium of four speakers presented the following papers: Mr. William N. Sellman, Assistant Superintendent of Instruction, St. Louis Public Schools, "General Principles for the Training of Foreign Language Teachers"; Professor Richard B. Ballou, Chairman of the Department of Education, Washington University, "Professional Training for Foreign Language Teaching"; Professor Agnes M. Brady, Department of Romance Languages, University of Kansas, "What the Elementary School Teacher Needs"; Mr. Leonard Shaewitz, Department of Modern Languages, Purdue University, "Sixth-Grade Spanish on the Air."

At 4:00 P.M. two conference groups were formed. In the Daniel Boone Room, Professor Hocking presiding, a number of teachers of methods courses discussed current problems. In the Missouri Room, Professor Ballou presiding, the classroom teachers discussed teaching techniques.

The annual Friday evening banquet was attended by about 100 persons; President Harry H. Josselson of Wayne University presided. The Harris Teachers College Glee Club of St. Louis, Miss Helen Louise Graves, Director, presented a delightful program of songs. Greetings were extended by Dr. Leslie J. Buchan, Vice-Chancellor of Washington University, by Rev. Bernard C. Schulte of St. Louis University, and by Mr. Philip J. Hickey, Superintendent of Instruction of the St. Louis Public Schools. Professor Josselson gave the presidential address on the topic "One World—How Many Languages?" The banquet address was delivered by Dr. Guillermo Nannetti, Chief of the Division of Education of the Pan American Union, Washington, D. C. On the topic "Editorial Latinoamericana de Educación Fundamental," he described the project of his staff with the cooperation of UNESCO in which a number of highly illustrated, scientifically prepared booklets will be published and distributed in Latin America in order to combat illiteracy there and to promote social and economic progress.

After-banquet entertainment was in the form of a Spanish language film, *Lluvia Roja*, made in Mexico, a full-length feature now available in 16 mm., shown by courtesy of Clasa Mohme, Inc., 501 Soledad St., San Antonio 5, Texas.

At the 9:15 A.M. general session on Saturday, May 3,

two inspiring addresses were delivered. Miss Emilie Margaret White, Supervising Director of Foreign Languages, Public Schools of the District of Columbia, District One, spoke on the topic "As the Twig is Bent." Dr. Earl James McGrath, United States Commissioner of Education, Washington, D. C., spoke on the topic "Language Study and World Affairs."

The business session, Pres. Josselson, presiding, was called to order at 10:30 A.M. The Resolutions Committee presented resolutions thanking the local committees, the hotel management and the various sectional officers. Special thanks were tendered to the nationally known educators whose valuable contributions to the cause of foreign language teaching had done so much for the success of the meeting.

Dr. Ackermann, Chairman of the Committee on Association Activities, reported the following recommendations: that the Association establish a committee on publicity and public relations; that plans be fostered for good relations between college teachers and high school teachers; that workshops, service centers and clinics be encouraged. The report was adopted.

The Secretary-Treasurer read the proposed amendments to the bylaws, which had been approved the previous day by the Executive Council: 1. Change Bylaw 1 to read: "Members shall pay a fee of \$5.00 per year, of which \$4.00 will be sent for subscription to the *Modern Language Journal*." It was adopted without dissent.

2. It was moved that Bylaw 10 be amended to read: "The Bylaws may be amended, after approval by the Executive Council, by a majority vote of the members present at any annual meeting, notice of the proposed amendment having been printed in the program for that meeting." The substitute words "review and consideration" for "approval" (by the Executive Council) were suggested and accepted. The amendment was voted.

It was moved that the following sentence be added to Bylaw 10: "Any amendment, having been submitted to the Executive Council and not approved by that body may subsequently be presented at the annual meeting, and if sustained by a two-thirds vote of the membership present at the meeting, that proposal shall become a bylaw, provided that such amendment is presented in writing to the members either before or at the meeting." This addition was approved.

The following emergency clause was approved as a part of Bylaw 10: "In a case of urgent emergency an amendment approved by a three-fourths majority (seven out of nine votes) of the Executive Council shall become effective immediately, subject to confirmation by the members at the next annual meeting."

The Secretary-Treasurer reported that the Executive

Council had approved a dual session for 1953 and had chosen Cincinnati for one session on April 10-11<sup>1</sup> and Milwaukee for the other session on May 1-2.<sup>2</sup> This action was confirmed.

The action of the Executive Council was reported by which that body voted to interpret the recent amendment to the constitution which separated the offices of secretary and treasurer as not requiring an election of a new secretary but continuing the incumbent for the remaining two years of his elected term. Confirmation of the action was moved and after some discussion, the motion was carried.

The session was adjourned at 12:26.

The Tellers Committee announced at the afternoon luncheon meetings the names of the newly elected officers for the term 1952-1954: *President*—Julio del Toro; *First Vice President*—Elizabeth Callaway; *Second Vice President*—John T. Fotos; *First Alternate Delegate*—Don L. Demorest; *Second Alternate Delegate*—Evelyn Van Eenenaam. For the four-year term, 1952-56: *Treasurer* (ex-officio delegate to the Executive Committee of the National Federation of M.L.T. Associations)—Charles D. Morehead; and *Delegate to the National Federation*—Elton Hocking.

At 12:30 P.M. luncheon was served in five divisions: *French*, Milan LaDu, Washington University, presiding; speaker, M. François Brière, Consul Général de France, "Quelques aspects de la vie contemporaine en France." *German*, Erich Hofacker, Washington University, presiding; speaker, Mr. Joachim Peiffer, Mutual Security Agency Program, "Die wirtschaftliche Lage im heutigen Deutschland." *Italian*, Luigi Cognasso, Ohio State University, presiding; speaker, Joseph G. Fucilla, Northwestern University, "Lo Studio della Lingua Italiana negli Stati del Middle West e Suo Avvenire"; address by Sig. Manfredi, Italian Consul, St. Louis. *Slavic*, A. Hanfman, Kenyon College, presiding; speaker, Edmund Zawacki, University of Wisconsin, "The Soviet Intellectual Climate." *Spanish-Portuguese*, Rev. John F. Bannon, S. J., St. Louis University, presiding; Songs by Miss Regina Eltz and Miss Jeanne Devereux, Webster College; address in Spanish by Dr. Alejandro Ramirez, Washington University.

Each luncheon merged into a program session from 2 to 4 and the following papers were read:

*French*. Chairman: Alexander Kroff, University of Wisconsin, Madison; Secretary: Leona Glenn, West High School, Columbus, Ohio.

1. "Word Study in Elementary French," Gilbert M. Fess, University of Missouri. 2. "An Experiment with Exceptionally Gifted Students in the Aural-Oral Method," Daniel L. Delakas, Northwestern University. 3. "Producing Teaching Films for Beginning Language Courses," George Borglum, Wayne University.

*German*. Chairman: Fred Fehling, State University of Iowa; Secretary: Ruth Koerber, Denison University, Granville, Ohio.

1. "Erich Kastner and Social Criticism," John Winkelman, University of Missouri. 2. "Gertrud von Le Fort and George Bernanos," H. Stefan Schultz, University of Chicago. 3. "Gothie, the Library Commissioner," E. Heyse-

Dummer, Bradley University. 4. "Kulterkunde: wann, wo und wie?" Meno Spann, Northwestern University.

*Italian*. Chairman: Luigi Cognasso, Ohio State University; Secretary: Arthur Sirianni, Michigan State College.

1. "Pirandello, As I See Him," Mrs. Lena Punelli, Drake University. 2. "Il Seduttore" (Diego Fabbri), Francesco Mei, University of Notre Dame. 3. "Some Poetic Techniques in Fairfax's Version of the *Gerusalemme Liberata*," Ralph Nash, Washington University. 4. "Un'Evoluzione Religiosa Manzoniiana Dal Conte del Sagrato all'Innominato," Alberto A. Milanesi, University of Chicago.

*Slavic*. Chairman: X. Gasiorowski, University of Wisconsin. Vice Chairman: A. Hanfman, Kenyon College. Secretary: Joseph Shaw, Indiana University.

1. "Some Features of the Contemporary Russian Language," Kurt Klein, University of Kansas. 2. "The So-called Progressive Assimilation of Consonants in Slavic Languages," Zbigniew Folejewski, University of Wisconsin. 3. "The Romantic Conception of the Poet in Polish Literature," Edmund Ordon, Wayne University. 4. "Gogol and the Controversy 'Russia vs. Europe,'" Michael Ginsburg, Indiana University.

*Spanish-Portuguese*. Chairman: Agapito Rey, Indiana University. Secretary: Mrs. Helen Eisler, New Trier H.S., Winnetka, Illinois.

1. "An American Teacher in the Land of the Quetzal," Robert Kirsner, University of Cincinnati. 2. "The Beginnings of the Theater in New Spain," Harvey Johnson, Indiana University. 3. "La crítica literaria en la España de hoy," Jerónimo Mallo, State University of Iowa. 4. "A Great National Drama of Uruguay," George Schanzer, University of Kansas.

The following section officers were elected for 1953: Cincinnati—April 10-11, Netherland-Plaza Hotel

#### French

Chairman: William Marion Miller, Miami University, Oxford, Ohio.

Vice Chairman: to be appointed.

Secretary: Robert H. Cardew, University of Cincinnati, Cincinnati, Ohio.

#### German

Chairman: E. Heyse Dummer, Bradley University, Peoria, Illinois.

Secretary: Miss Viola Manderfeld, University of Chicago, Chicago, Illinois.

#### Spanish-Portuguese

Chairman: George Schanzer, Champlain College, Plattsburg, N. Y. (formerly of U. of Kansas).

Secretary: Miss Virginia Doud, Webster Groves (Mo. High School).

#### Teacher Training

Chairman: Clarence Wachner, Foreign Language Supervisor, Detroit, Michigan.

Secretary: Miss Marion McNamara, Southwest High School, St. Louis, Missouri.

(Note: There will be no meeting at Cincinnati of the Italian and Slavic sections.)

<sup>1</sup> Headquarters will be the Hotel Netherland Plaza.

<sup>2</sup> Headquarters will be the Hotel Plankinton.

Milwaukee—May 1-2, Hotel Plankinton.

#### *French*

Chairman: Alexander Kroff, University of Wisconsin, Madison, Wisconsin.

Vice Chairman: to be appointed.

Secretary: Miss Agnes Dunaway, 930 Knapp Street, Milwaukee, Wisconsin.

#### *German*

Chairman: Ernst Willner, University of Illinois, Navy Pier, Chicago, Illinois.

Secretary: Miss Hildegard Stielow, St. Olaf's College, Northfield, Minnesota.

#### *Italian*

Chairman: Arthur W. Sirianni, Michigan State College, East Lansing, Michigan.

Secretary: Joseph Cinquino, Wells High School, Chicago.

#### *Slavic*

Chairman: Harry H. Josselson, Wayne University, Detroit, Michigan.

Vice Chairman: Chauncey Finch, St. Louis University, St. Louis, Missouri.

Secretary: J. Ferrell, University of Michigan, Ann Arbor, Michigan.

#### *Spanish-Portuguese*

Chairman: Robert Kirsner, University of Cincinnati, Cincinnati, Ohio.

Secretary: Miss Evelyn Uhrhan, S. Dakota State College, Brookings, S. Dakota.

#### *Teacher Training*

Chairman: J. Henry Owens, Michigan State Normal College, Ypsilanti, Michigan.

Secretary: John Workman, University of Wisconsin, Madison.

Respectfully submitted,

JAMES B. THARP, *Secretary*

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### *Notice*

Members of CSMLTA who have recently retired or who expect to retire soon are reminded that they are eligible for *Emeritus* membership if they have been members in good standing for the five years prior to retirement. No further Association dues need be paid, but continuation of

subscription to MLJ is left to their choice. Persons eligible should notify the Treasurer, Professor Charles D. Morehead, Muskingum College, New Concord, Ohio.

JAMES B. THARP, *Secretary*

## Book Reviews

BOWDEN, JOHN PAUL, *An Analysis of Pietro Alighieri's Commentary on the Divine Comedy*. New York, 1951, pp. 131. No price.

The present book is the thesis that John Paul Bowden submitted in 1949 to the Faculty of Philosophy of Columbia University for his Ph.D. It grew out of the work done by the author under the guidance of Professor Dino Bigongiari. It is a thorough piece of work that does honor to its author and to Columbia University.

The commentary was edited by Vincenzo Nannucci in 1846. It was composed by the poet's son around 1340. It has been studied by many outstanding critics: Nannucci, Moore, Pietrobono, Sabbadini, Scherillo, Luiso, Zingarelli, Ricci, Ponta, Rocca, and many others whose contributions Dr. Bowden acknowledges very painstakingly. The merit of the present book lies in the fact that one finds here collected a great deal of critical material related to the *Commentary*, to which Dr. Bowden has added investigations and findings of his own. These pertain to the content of the *Commentary* and its contribution to a better understanding of the *Divine Comedy*.

The most thorough bibliography (pp. 117-126) includes the works of the early critics of the *Divine Comedy*, those of the XVth and later centuries, with particular interest given to modern and contemporary critics. Naturally enough, Italian critics predominate, but without American, English, German, and French contributors being neglected.

In developing his thesis, Dr. Bowden has set for himself three main tasks. The first aims at offering a better knowledge of the culture of the XIVth century as documented by Pietro Alighieri. Another task refers to the ascertaining that the *Commentary* really belong to Dante's son, a fact that has been greatly doubted and actually denied in the XVIIIth century. Lastly, he extracts from a careful study of the *Commentary* what Pietro Alighieri reveals concerning classic and medieval cultures.

The history of the *Commentary* has been traced from its appearance in 1340 and 1341 down to its publication in 1846 through the generosity of Lord Warren Vernon who subsidized its publication by Vincenzo Nannucci. There are two other versions of the *Commentary* that should be collated with the one edited by Nannucci, if a new edition purged of many blunders is to be published. Luigi Rocca, according to Dr. Bowden, lists fifteen manuscripts of the texts. These are enumerated on p. 23, in a chapter that describes the *Commentary* and relates its fortune. Many other codices are added to those mentioned by Rocca, one of which is in the British Museum. Judging from the number of manuscripts, some of the XIVth century, the *Commentary* enjoyed a great popularity.

A careful reading of Dr. Bowden's book informs one as to the condition of classical culture in the XIVth century,

as observable in a man whose profession was the law, but who had pursued very passionately the study of the humanities. The connections between the original classical sources, especially Aristotle's works, and the culture of Pietro Alighieri are very illuminating. They show what a great hold classicism had on XIVth century culture, at least in the upper levels of society.

The medieval material presented in the *Commentary* is also of great value, and it refers especially to etymologies, using as sources Fulgentius, Isidore and Uguccione. Some of the etymologies are childish, such as they could appear at a time when linguistics as a science was only dawning, thanks to the efforts of Boccaccio and Petrarch.

The *Commentary* deals also with geographical names mentioned in the *Divine Comedy*, and with science as interpreted by Dante, according to his son. In so doing, Pietro informs us as to the conclusions of his age concerning biology, mathematics, physics, and astronomy.

The chapter on Symbolism (pp. 100-111) deals with Dante's interpretation of poetry through its many meanings or senses, and with specific cases of the symbolic value that Dante gave to individuals, places, monsters and situations in his poem.

It is evident from the aforesaid that we welcome such a thorough work that takes a student of Dante back to the days of the poet and clearly presents the cultural background of the poem. Any reader of Dr. Bowden's book will become better acquainted with the cultural history of the XIVth century while learning how the poet's son interpreted the *Divine Comedy*.

On the negative side of the balance, we should like to say that uniformity in quotations from the Italian would be desirable: either quote the original at all times or translate into English all quotations. But this is a matter of little importance. The work is a very useful contribution to studies dedicated to the *Divine Comedy*.

DOMENICO VITTORINI

University of Pennsylvania

BRENAN, GERALD, *The Literature of the Spanish People*. The University Press, Cambridge, 1951, pp. xviii, 496. \$7.50.

This is a stimulating and, at times, provocative book. It is not presented as a textbook, nor as a reference book, but it has a careful index and will be valuable for reference use after reading. Its purpose, however, is "to persuade English readers to sample the delights of Spanish literature." As background for this, it also gives some idea of other literatures of the Spanish people, including late Latin, Arabic, and Galician. Of course, Portuguese and Catalan are not included, nor are minor writers of Spanish, with few exceptions. The author has a wide knowledge of various literatures and cultures and he makes many comparisons,

that will be helpful to the general reader in trying to understand the material of his book. His style is very readable, and some of the essays have a literary flavor of their own.

He expresses many interesting ideas about literature in general, perhaps some of them controversial. He refuses to accept the general criticism of "preachy," so often applied to Spanish writers. His idea is rather that "in the long run a moral attitude toward society is more productive of good literature than . . . art for art's sake." He also doubts the need for delving too deeply into the question of what an author intended to convey by his work, for "It is the nature of poets to say more than they know." If they have any genius, they are led by their instincts, he thinks.

In discussing the works of Unamuno, he has this point to make: "A man who is more interested in what people have in common than in what divides them can scarcely be a good novelist or dramatist." He pays his compliments to verse translations of poetry in a few words: "They are a deception." The way to present foreign poetry, he says, is in the original, with a prose translation on the opposite page.

While the author is trying "to sell" Spanish literature, he does not make the mistake of giving the impression that every work therein is of the highest quality and the utmost importance. He does not hesitate to point out to his readers the weaknesses of Spanish literature, but he does ask them to judge it by its best parts and not by its worst. And without overrating it he makes the best very attractive.

Of course, literary judgments are not facts but opinion, and not all readers who know the field will agree with all the author's judgments. For instance, his lack of respect for assonance, as *rima pobre*, will not be shared by all; some of us find it quite satisfying. Again, it will surprise many to see him stating that "Sometimes the *seguidilla* is lengthened by the addition of three lines." It is generally thought that the four-line form is the exception.

It is doubtful that *El sí de las niñas* "is still the most popular of Spanish plays" (p. 326). The statement on page 331 that it "has always been by far the most popular of Moratín's" plays would seem to be strong enough. Of *Don Juan Tenorio* he says, "It is still put on in Madrid every autumn" (p. 342), and I should be much surprised to be told that that is true of *El sí de las niñas*. Incidentally, it is my impression that this annual staging of the *Tenorio* is not confined to Madrid, nor even to Spain.

Bécquer is treated pretty roughly in Mr. Brennan's hands. I cannot agree that "he lacked almost completely the poetic afflatus . . ." (p. 344). Nor do I think it is fair to condemn him for giving us his melancholy poetry without going on and showing us "a way of transcending painful feelings." It is, to me, a new theory of poetry, which demands that a poet dissipate our painful feelings and not "leave them lying on our minds." In fact, Bécquer has never left any painful feelings lying on my mind.

But then, Mr. Brennan is partial to popular poetry, and because Rosalía Castro makes much use of the *coplas* she looms much larger in his mind than Bécquer. He gives twice as much space to her, in spite of the fact that much of her verse is not written in Spanish at all, but in Galician. He can see "almost metaphysical subtlety" in a *copla* which he translates thus: "Wherever I go I seem to see

you; it is the shadow of love pursuing me" (p. 372), but he has nothing to say about the subtlety in Bécquer's idea that the girl he loved was very poetry. (Perhaps I am partial to Bécquer.)

Of course, the author was plagued by the limitations imposed by the scope of his book. The treatment up to 1800 is specially good, but after that the problem of selection becomes much more difficult, and personal opinions become multiplied in significance. The nineteenth century prose dramatists, for example, are dismissed much too hurriedly—in about half a paragraph (p. 414)—and this, notwithstanding his opinion of drama and its place in Spanish literature: "Very impressive on the whole" (p. 456).

In evaluating Spanish literature, Mr. Brennan makes judgments on the Spanish character, and the book becomes at times a kind of new *The Soul of Spain*. For instance, he accounts for the Andalusian *gracia* by the social climate of this region—that of "an imaginative people given over to the charms of social life in an easy climate, with the spectator's attitude to what goes on round them and little sense of responsibility." (This might strike a nostalgic chord in the minds of some older persons in my own region of the U. S.) Again, disillusion is such a standard theme in Spanish literature, he thinks, because Spaniards "commonly set their hopes too high and expect a miracle to fulfil them." When the miracles don't happen, the people often "feel themselves deceived by life."

Mr. Brennan does not limit himself to giving the "what" and the "how" of Spanish literature. He is much concerned also with the "why." He theorizes on this at many points through the book but he concentrates on it in a postscript, which explains a great deal to the general reader. This section is so helpful that it would be well if it could be both an introduction and a postscript. It will be much clearer to the reader at the end, but parts of it at least would provide good guide posts at the beginning.

Besides the index already mentioned there are also at the end of the book an appendix, a glossary of mediaeval verse forms, and a short bibliography. This latter is a really descriptive bibliography, which is almost as interesting as the whole interesting book—but perhaps this is merely the opinion of one who is particularly interested in bibliography. However, it does give important information in convenient form for those who can read the best of Spanish literature in the original. Unfortunately it has nothing to offer those who may wish to get some acquaintance with it through English translations.

THOS. A. FITZGERALD

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SERÍS, HOMERO, *Manual de Bibliografía de la Literatura Española, Primera Parte*, Syracuse, New York: Syracuse University, Centro de Estudios Hispánicos, 1948, 422 pp. \$3.90.

This book is the result of many years of assiduous labor. From its paper binding cover-sheet bearing a medallion-like impression of Nicolás Antonio, father of Spanish bibliography, to its final item, number 3938, found on the last page, the work gives evidence of serious and painstaking documentation. Among the 3,938 *selected* items contained

therein, one finds references as far back as the origin of Spanish literature and as recent as television—thus, the compression of five hundred years of *literature and culture* into just 422 pages.

Instead of a simple listing of authors by alphabetical order alone, this work lists all materials according to a scheme of topic interest, such as: *poesía épica, bibliografía española, cancioneros, estilística, entremés, leyendas*, etc. Thus, one can immediately turn to the section of his interest and pick out exactly what he wants, whether he is acquainted with any particular author in this area or not. There he will find his material arranged chronologically and in many instances annotated and appraised.

The size and weight of the book are definite assets in its favor. Measuring only 5½×8 inches, it is compact enough to fit nicely into the grip of the hand and light enough for one to carry around with ease. Another especially nice feature—in addition to the clear print (a size larger than that usually found in works of this nature) and the good paper used, is the forty-three page list of abbreviations, primarily of periodicals to which one often must refer.

*Primera Parte*, as this initial volume is called, is devoted to General Works and is the first of a series; others to follow are: *Segunda Parte*, Language, Middle Ages, Sixteenth and Seventeenth Century, and one volume each for the remaining centuries to the present time.

The second volume, *Segunda Parte*, is already in the hands of the printers and along with it an index to the first two volumes. This will make finding one's way around much easier. The best system for locating desired materials in this first volume is by use of the *key page* or *Sumario* to the three principal sections. (See pages I, 89 and 177.) Also an aid to finding subjects, themes, etc. is that of the *title headings* at the top of each page—something which many similar works lack.

Much of the credit for this 'God-send' to researchers is due our American libraries. It is their facilities and co-operation which have contributed so much to aiding the author to make an American reality of a dream begun years ago in Spain and forcibly interrupted because of the war there in 1936.

This *Manual de Bibliografía de la Literatura Española* is one which will suit the most discriminating bibliophile. It should be on the study table of every student of Spanish letters—beginner or advanced researcher. It is understandable why the University of North Carolina has adopted this book as a required text for its graduate students. More colleges and universities no doubt will be following this lead.

HAZEL L. WRIGHT

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STARNES, GEORGE E. AND FERNÁNDEZ, OSCAR, *¿De qué hablamos?* Appleton-Century-Crofts, Inc., New York, N. Y., 1952, pp. x, 221. \$2.75.

*¿De qué hablamos?* is an attractive text in large format (seven inches×ten inches) that is planned for use in college and high school after an elementary grammar has been completed or at a later point for review or conversation practice. It would serve both of the last two purposes at the

same time. That is how I should prefer to use it.

The reading portion (pp. 4-148) has six main divisions—*En casa, En la escuela, Tiempo y estaciones, En el centro, Diversiones*, and *De viaje*: in turn each of these large divisions is broken up into from five to twelve sections closely related to the main heading. In all there are forty-seven sub-sections offering a wide range of situations and vocabulary. Pages one and two, preceding the text proper, contain a large number of "expresiones útiles" that, if mastered, will be of great help in conversation later on.

The forty-seven units are not held together by a narrative thread woven about a single person or family, as is the common practice. One finds instead, a page of text, embodying both narrative and dialogue (the shorter passages usually have an anecdote or two directly following them). On the page following the text there are vocabulary lists of important and pertinent items, a proverb or two for memorization, a questionnaire on the text and a suggested "tema." Also included in each lesson unit is a page of grammar review, exercises, verbs, and sentences for translation. A full recitation should be devoted to each lesson if the book is to be used to fullest advantage; so used, it should be of great value to the class.

Pages 151 to 199 are devoted to a short review of Spanish pronunciation and spelling (pp. 151-153), interrogatives (pp. 154-159), the principles of grammar (pp. 160-189), and verbs (pp. 192-199). A Spanish-English vocabulary (pp. 203-219) is provided, and an index occupying page 211 closes the book.

The authors suggest in the foreword (pp. v-viii) that the book can be used in several ways—a reader, conversation manual, for grammar review, or a combination of the foregoing. I am inclined to think that it could be most useful as a text for conversation. The wide variety and range of material certainly would go far towards equipping the student with a vocabulary and grasp of grammatical material that would stand him in good stead in the active use of Spanish. However, I feel sure that no matter how the book is used, excellent results would be obtained, and both the teacher and students would profit by its use. It certainly is to be recommended to those needing a text of this type.

WM. MARION MILLER

Miami University, Oxford, Ohio

CURTS, PAUL H., *Basic German*. Third Edition. New York: Prentice Hall, Inc., 1952 Pp. xiv+128. \$3.00.

Throughout the past decade Curtis' *Basic German* has become the favorite text of the quickie course in German grammar. That a new edition has just come from the press indicates a response to certain contemporary trends in the field of teaching foreign languages:

1. The indifference to foreign language study which has grown in America since World War I, has resulted in a "watering down" of the traditional amount of difficult material presented in the introductory courses. In other words, the constant decline in enrollment has simply lowered the previous high standards of achievement. The old belief that a large mass of grammar lies basic to the understanding of the German language has had to be dis-

carded. At the present time few students have had a build-up for foreign language study at home—usually they enter the class just having been told by some adviser that foreign language credit will be necessary for graduation. Paul Curts has gone a long way towards satisfying the grammar needs of this group.

2. There has recently emerged a school of instructors who do not consider grammar as the all important tool for learning a foreign language—at least not in the large amounts that have characterized the study of a foreign vernacular in the past. Rather, the learning of words looms up more and more as the fundamental process of the early work in German. "Let's get the grammar over with as soon as possible and spend our time on reading German" has become more and more the watchword of one large class of instructors.

Regardless of which reason carries most wind in its sails German grammars within the past decade have had to grow shorter and shorter. Possibly the present-day young man or woman lacks the time to study and digest all the grammar once expected of him. Then, too, the tradition inherited with the study of Latin, that the language student must have a lengthy bout with grammar, has become out-of-date. With the growth in popularity of the small terse grammar one important question has come ever to the foreground: "How much grammar lies basic to present day needs in learning German?" One can, at least, answer with the reply that the small compact text has become a popular tool in the study of the German language.

The new edition of Paul Curts' *Basic German* does not bring with it a complete transformation of the previous well-liked version. Much of the format remains the same, such as make-up, size, and type. One finds the identical number of lessons, with each unit covering the same aspects of grammar, with the explanations and definitions followed by the exercises and vocabulary and idioms. As in previous editions the twenty-five lessons are followed by the English Exercises, Review Exercises, Appendix, German-English Vocabulary, English-German Vocabulary, and the Index. In fact, the number of pages has increased only by one. The clear definitions still appear the same, word for word.

The changes in the new Third Edition fall into two classes:

1. Alterations, such as the new brown pastel color, which serve mainly to antiquate the previous editions. Like a few of those wrought with a new model of automobile some carry little useful improvement. Certainly one can't study the new along with the old—too much time will be consumed in assigning the two different pages. Thus, the English Exercises have been moved from a position following to a place in front of the Review Exercises. One finds it hard to see what pedagogical improvement has resulted here. Other alterations, though minor in most respects, carry the same idea, namely, to make it a nuisance to use both texts in class. Thus in Lesson II B 1. D—Frau hat ein—Mann. is changed to D—Mann hat ein—Frau. And so it goes.

2. Changes which add to the worth of the book. Almost each lesson contains a few more sentences in the exercises. For example, in Lesson XIII, Exercise B contains two more and C four more, without increasing the amount of time

required to learn the lesson. The number of German questions on the reading passage have increased in Lessons I, VII, VIII, X, (omitted in XII), XIV, XV, XVII, XVIII, XIX, XX, XXII, XXIII (more than doubled here), XXIV, XXV. Some of the sentences in the Drill Exercises have been modified or simplified so as to be more compatible with the beginner's knowledge at this stage of his progress. Thus Exercise III A 5—changes from "Wir sind auch fleissig, aber es ist schwer, die Aufgaben zu lernen." to "Wir sind auch fleissig, aber es ist schwer, Aufgabe drei zu lernen." The slight alterations on the lessons dealing with the subjunctive will bring this field more easily within the grasp of the beginner. Also the new material in the Review Exercises will aid in the comprehension of syntax. With a page of grammatical terms defined in English the text will be of more assistance to the beginner. Definitions of this kind have long been needed in all foreign language grammars.

As one who uses Paul Curts' shorter grammars, this reviewer would like to suggest some improvements. More questions in German on the reading text would help. The foreign language question serves as a very effective device for the learning of vocabulary, grammar, and the acquisition of Sprachgefühl. A minimum of at least twenty in each lesson would enable the imparting of more information than the same space devoted to "busy work" questions on grammar. Also the long freight-train type of English sentence to be translated into German could easily give way to short and useful ones of every-day conversation. Short as it is, the text should contain a description of the conjunctive adverbs—words like schon, doch wohl—which a German feels must go into making a sentence complete but which an American feels superfluous. The section devoted to script could easily make way for this important aspect of the German sentence.

Paul Curts' text has many excellent features. The book wears well in class and the students like it. One can skip a lesson or two and not suffer too much because of intervening grammar or vocabulary. Practically all salient features of syntax are covered and space is given in proportion to importance. As one who supplies the needs of many present-day men and women, Paul Curts has done much to crusade in a field where changes must be wrought if the study of German is to be made more accessible and attractive to future generations of American students.

CHARLES E. PAUCK

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FELLOWS, OTIS E., AND TORREY, NORMAN L., *Diderot Studies*. Syracuse University Press, Syracuse, 1949, pp. xii + 191. \$2.50.

Professors Fellows and Torrey in their introduction to these *Studies* sketch rapidly a history of the criticism of Diderot from Goethe to Spitzer, noting a marked revival of interest in the great encyclopedist during the last fifteen years. These seven studies, representing "in some measure a group effort with frequent collaboration between authors and editors," are in line with this newly-aroused scholarly interest, the salient feature of which is a sensitive awareness of the modernity of Diderot's technique.

The first essay is a cloudy presentation of a plea for the

"modernity" of "Diderot's Fictional Worlds," by Alice G. Green. The case is supported by subtle observations on Diderot's preoccupation with achieving reality, his use of interruptions, digressions, unrelated stories, his interest in associative processes, his Freudian-like depiction of the functioning of the ego and the id, his conscious confusing of the time elements of past and present, his emphasis on the role of change, and his concentration upon the mental life of his characters. This effort to divorce Diderot from his milieu is interesting, but not too convincing, for it neglects factors like the patent influence of Sterne upon *Jacques le Fataliste* and the resemblances of this novel to Dulaurens' *Compère Matthieu* demonstrated in the fourth article of this collection.

Mr. Edward J. Geary's "Composition and Publication of *Les Deux Amis de Bourbonne*" gives an account of the genesis of this tale, rectifying some mistakes and misconceptions of Assézat and subsequent commentators. Based principally upon contemporary exchanges of letters, the article, though short, is substantially documented.

In contrast to the lack of clarity of the first essay is the closely-reasoned article of Aram Vartanian on Diderot's philosophical orientation in the years 1746-1749. Relying upon a detailed study of Diderot's *Pensées philosophiques*, *Promenade du sceptique*, and the *Lettre sur les aveugles*, as well as upon representative scientific and philosophical works of the period, the author traces and explains the progress of Diderot from a deism founded on arguments from organic teleology through a form of pantheism under the influence of Spinoza to a naturalistic or materialistic conception of the world with hints even of the theory of transformism. The essay is convincing in its careful definition and prudent analysis.

"Diderot and the Abbé Dulaurens," by Otis E. Fellows and Alice G. Green, gives a brief account of the unfrocked priest's strange existence, his relationship with Voltaire, his resemblance to Diderot in his originality, heterodoxy, peculiar interests, and especially in his preoccupation with determinism or fatalism. The authors emphasize the similar resolution of this last problem in Diderot's *Jacques le Fataliste* and in Dulaurens' *Compère Matthieu*, pointing out that both novelists stand for a modified determinism which involves at least a partial responsibility on man's part as against a fatalism which would absolve man of all moral obligation in the making of decisions. The authors also see a parallel between these two novels in an almost modern realistic use of deliberate interruptions, interpolated stories, flashbacks, and *explications de texte*. The atypicalness of these techniques and their alleged modernity and realism, already analysed in detail by Loy in *Diderot's Determined Fatalist*, seems as already stated, to be somewhat forced.

Another search for "modernity" in Diderot is made in "Diderot et le symbole littéraire," by Anne-Marie de Commaille. The author demonstrates that Diderot enunciated many of the theories of the Symbolists, though not in the esoteric argot of the moderns. The use of suggestion, the importance of intuition, the awareness of "Correspondances," i.e. synesthesia, the rôle of sensation-recall were all described more or less accurately by the many-sided Diderot. He was quite conscious of the inadequacy of

words to express deep intuitions, saw the possibilities of transforming ordinary language into a new medium by rhythm, structure, and musicality, and himself tried to set up a certain correspondence or harmony between his thought and the structure of his writing. And behind all this is that *primum mobile* of the Preromantics—"sensitivity."

"Notes on Diderot's Fortunes in Russia," by Pierre C. Oustinoff, present briefly the history of Diderot's literary reputation in Russia, including its rise and fall in Catherine II's estimation and the censorship of many of his works during the nineteenth century. The author then gives a very favorable review of the main contribution of Soviet scholarship to the study of Diderot, namely, the critical edition of Diderot's collected works in ten volumes (Moscow, OGIZ, 1947), with introductions, commentaries, and historical notes, which would seem to be in some respects superior to the standard French edition of Azzézat and Tourneux. Mr. Oustinoff, taking the lead from one of the editors of this edition, P. Liublinski, advances good evidence of his own that the *Essai sur les études en Russie*, attributed to Diderot since its publication in 1818, is the work of Grimm. This attribution absolves Diderot of serious contradictions otherwise difficult to explain. The latter part of this article is interesting, new, and important.

The longest study in the collection, "Jean-François Rameau and Diderot's Neveu," by Milton F. Seiden, first describes earlier concepts of the relationship between Diderot's "Neveu" in the *Neveu de Rameau* and the real Jean-François Rameau. These opinions range from the belief that the Nephew was wholly imaginary to the notion that the picture of the character in the dialogue is an accurate portrait of the living model. Most critics cited by Mr. Seiden think the real Rameau is simply a convenient prop for Diderot to hang on many of his own subconscious heresies. Actually Mr. Seiden's ample quotations seem to show that Diderot departed very little from the real Rameau in depicting the Neveu. Both have similar family, friends, vocations, appearance, voice, conversational style, and humor. Likewise, the moral ideas, the attitude toward friends, the opinions on music and on the composer-uncle are similar in both. However, Rameau was not the pander depicted by Diderot, who intended this element as a satire upon contemporary society. Finally the Nephew and Rameau were both materialists and materialistic. In this latter respect, and in morality, Diderot most certainly cannot be considered as painting himself in the *Lui* of the dialogue, but only in the *Moi*. Such a discussion as Mr. Seiden's is a great help toward laying a firmer foundation for a critical evaluation of Diderot's creative method.

RICHARD PARKER

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PARGMENT, M. S., *Cours supérieur de français*, The Macmillan Company, New York, 1951, pp. ix+293. Price, \$4.00.

It has been a pleasure to review this book. Not only has Professor Pargment managed to make the grammatical exercises interesting, which is no small accomplishment, but he has also chosen his reading material so well that

this reviewer found himself absorbed in it and anxious to get to the next lesson and its reading text.

The *Cours supérieur de français* is intended for the advanced student and can be used either for a year's study at the rate of two recitations a week, or for one semester at four recitations a week. Each lesson is divided into three parts: a French text, with questions and English-to-French sentences; grammatical exercises; and a supplementary vocabulary.

The texts that Professor Pargment has chosen are written in excellent French and are all, as has been said, of great interest. Especially interesting are those selections which he has taken from letters written by French boys and girls in answer to questions sent to them by their young American correspondents. These should have a great appeal for our students.

The grammatical exercises are based upon the direct method. Each lesson refers the student back to one or more sections of the very comprehensive grammar which the author has included in the book. Following this grammar is a section on verbs in which the student can find *avoir*, *être*, *aimer*, *finir*, *rendre*, and *recevoir* completely conjugated, as well as a passive verb, *être estimé*, and a reflexive verb, *se flatter*. A list of irregular verbs and their principal parts is also included.

The French-English and English-French vocabularies at the end of the book are quite satisfactory for an advanced student.

There are very few objections to be raised either to the method of presentation or to the material presented. However, here are a few remarks which this reviewer thought might be helpful:

Page 163: XXV. 15. As soon as he woke up, he jumped to the foot of the bed. The expression *to the foot of the bed* is translated, at the bottom of the page, as *à bas du lit*, which means out of bed but not necessarily to the foot of the bed. (The gymnastics involved are rather awe-inspiring!)

Page 164: XXVII. 4. Give me all you have; I shall return what is left. The verb indicated for *I shall return* is *rapporter*. Would *rendre* not be more appropriate? On the next page, in the sentence: Did you return to him the books he lent you? the verb *return* is translated, in a foot-note, as *rapporter ou rendre*. It seems that a note to explain the difference between *rapporter* (apporter une chose où elle était) and *rendre* (restituer une chose, la remettre à qui elle appartenait) would clear up the confusion.

Page 167: XXXIII. 4. In the sentence: Here is a hat which becomes me; now it is necessary to find a hat which suits my brother—both *to become* and *to suit* are translated by the verb *convenir*. Would it not be better to use the verb *aller* (with indirect object pronoun) to translate *to become*?

Page 174: XLIX. 5. The sentence: One says to get into a bus or to take a bus—is a little ambiguous. If it is translated by: *On dit monter dans un autobus ou prendre un autobus*, it can hardly be said that the two parts of the sentence are synonymous.

Page 181, footnote 12: *La plupart* ne s'emploie que devant un substantif pluriel, à l'exception de la *plupart du temps*. This is not quite correct. Several expressions of time can be used in the singular after *la plupart* (la plupart de la matinée, de la journée, de l'année, etc.) and, indeed, there

is nothing wrong with *la plupart du monde*.

Page 184. *Les frères Duvals* is given as an example of an exception to the rule that nouns ending in *-al* change *-al* to *-aux* in the plural. However, on the next page we read: *Il est préférable de laisser au singulier le nom propre qui désigne une famille*.

There are only a few typographical errors:

Page 195. No italics should be used for the beginning of sentence 2 at the top of the page.

Page 199: (9) *compléments* should not have an *s*.

The most amusing error occurs on page 151: *Il gèle à pierre fondre* instead of *fendre*.

The mistakes are few, as can be seen, and this reviewer is confident that Professor Pargment's book will prove very useful to Colleges and Universities. It deserves to be widely adopted.

JACQUES HARDÉ

University of North Carolina

*Contes Divers de trois siècles*, edited by John C. Lapp. Houghton Mifflin Co., Boston, 1950, pp. ix+284. \$2.00.

The reviewer agrees with the editor that the second year of the college French course tends to be very heterogeneous and that the reading material in short-story collections, because of the frequency of the use of the well-known and incidentally well-liked stories, becomes more or less hackneyed.

But one cannot agree that the choice in this collection is more interesting or better fitted to this group of students. The writer has to admit that in a number of cases the old shop-worn stories are of greater interest and far superior in value for these students.

The biographical sketches of the authors which are given before the stories of each author are well done and of real value and interest. They should induce students to look further into the lives of the writers represented in the book.

The vocabulary, however, is lacking in numerous cases in which the omission leaves the student with some rather important words unknown. Many words of high frequency, which are familiar to all students at this level, and which could consequently be omitted from the vocabulary without harm, are included.

The *Note on Translation* which makes some suggestions to the student on how to learn to translate—and which will for the most part, probably not be followed—is indeed very good. If these suggestions were taken to heart, there is little doubt that students would learn to translate better than they do at present.

Let us glance briefly at the stories included in this book.

Voltaire, *La Mort du Jésuite Bertier*. This story will in all probability not have too great an interest for the American college student.

Diderot, *Les Deux amis de Bourbonne*. Our students will in all probability find this tale of more interest. It has, in spite of the character of Félix, a strong human appeal.

Rétif de la Bretonne, *Le Ci-Devant qui épouse une sans-culotte*. There are too many dialectal terms and unusual constructions in this story. These make the reading very slow,

especially in a story which most of our students would find a bit dull at best.

Balzac, *Le Chef d'œuvre inconnu*. The discussion of art is too deep to interest our students, in spite of the fact that this is a good example of Balzac's style. It would hardly lead them to want to read more of his stories—and he has written plenty of good ones!

Musset, *Le Fils du Titien*. This story is very readable and interesting. There are few difficulties of construction or vocabulary in it. However, it is a bit long.

Gautier, *Le Pavillon sur l'eau*. This story should hold the students' interest.

Mérimée, *La Chambre bleue*. For a short mystery story this is very satisfactory.

Maupassant, *Un Coup d'état*, *La Reine Hortense*, *Les Bijoux*. The first and last of these three should be of real interest. The second is not too exciting. Though these three stories are fair examples of Maupassant, it would seem that some of the stories "in the weird procession" mentioned in the *Preface* might far excel as examples of this writer.

Anatole France, *Crainquebille*. This is of course always worth while and of real interest to students. The omission of parts of the story does not materially harm the continuity or interest in *Crainquebille*.

Gide, *Monsieur Richard*. We find here a fairly good story and a good example of Gide's simpler style. As autobiographical material it is of much interest.

Aymé, *Le Vin de Paris*. Even though this is an enjoyable story for one who has a good knowledge of French, the colloquial and dialect vocabulary would make it very slow reading for the second-year college student—in spite of the numerous notes.

Sartre, *Le Train*. The dialectal and colloquial language, not to mention the fact that the editor would have the students learn about Sartre's philosophy, make the inclusion of this story very questionable.

To sum up, it may be said that the editor has presented a fairly representative selection of stories. And one may say that they may even give students much pleasure, provided that the teacher is willing to help them sufficiently so that they may understand what is going on. There will be much difficulty in putting the French into satisfactory English. If in the process the students do not get too much discouraged in the effort, they will enjoy reading these stories.

HUGO GIDUZ

University of North Carolina

KENNEDY, MARGARET, *French Prose and Poetry for Interpretation*. G. Bell & Sons, Ltd., London, 1952, pp. 160. Price, 5 shillings.

Miss Kennedy, M.A. (Edin.), is a former principal of Hutchesons' Girls' Grammar School, Glasgow. Her other publications include *French Grammar: A Three Years' Course*. The passages in the work under review are short, averaging a page in length. They are well, if conservatively chosen, with at times a slight British and particularly a Scottish slant. The vocabulary range is wide. The book is intended for pupils in "the fourth and fifth years of a secondary course" in the British system; in other terms, for pupils from fourteen to fifteen years of age. To accommodate variations of ability at this level, the work is divided into three parts which are carefully graded. The questions follow a rather fixed pattern, two-thirds of them to be answered in English, a third in French, with credits assigned for the answers. The questions in the earlier part of the book require answers on the content of the text only; later there is less emphasis on content and more on critical appreciation.

The book is, as far as the reviewer noticed, free from misprints. There is, however, one conspicuous slip. On page 136, in a text from Daudet, is the sentence beginning: "Nous entendions le bruit des lames avec la surprise de n'en plus sentir la secousse . . ." On the following page is the question: "What surprised the writer on hearing the sound of the oars? Why?" *Rames* (oars) is here confused with *lames* (waves). The text of Daudet is correct, *lames*.

Apart from the questions and occasional foot-notes there is no critical apparatus—no remarks on the authors quoted, no notes, vocabulary, or bibliography.

The editor is meticulous only in her acknowledgment of extracts taken from copyright works. "Other texts, some of which have had to be slightly abridged or adapted, are taken," she states, "from standard French authors." The author's name is, except for some of the "abridged or adapted" passages, usually given. Short poems regularly appear under their titles, but the longer works from which they are taken are not indicated, nor are the sources of the prose passages of works likewise fallen into the public domain. The result for the teacher is that he is confronted with something resembling a *Saturday Review of Literature* "Your Literary I.Q."

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Volume XXXVI

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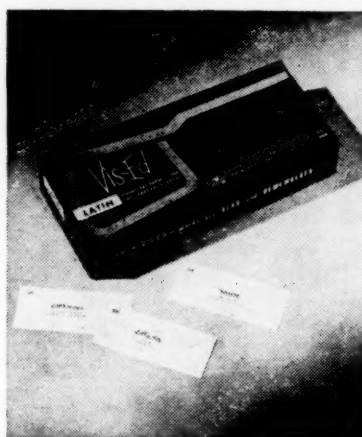
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